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" Cosin, John "
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A SCHOLASTICAL HISTORY OF THE CANON OF THE HOLY SCRIPTVRE OR The Certain and Indubitate Books thereof as they are Received in the Church of ENGLAND.

COMPILED By Dr. Cosin, Dn. of P. AND Mr. of St. P. C. in the UNIVERSITY of CAMBRIDGE. (*Now Sequestred.*)

S. Luc. XVI.

Habent Mosen & Prophetas; Audiant illos.

LONDON,
Printed by *R. Norton* for *Timothy Garthwait* at the Little North door of S. *Pauls*. MDCLVII.

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10/7/91

REVERENDO

IN CHRISTO PATRI, AC DOMINO

Dno. Matthæo

ELIENSI EPISCOPO.

ANTIQUÆ FIDEI VIRO,

ET IN REBUS SACRIS

EXERCITATISSmo.

DOCTR. ET RELIG. IN ECCL. ANGL.

ADSERTORI AC CONFESSORI

MAXIMO.

VERÆ INVICT. QUE MAGNANIMITATIS

PRÆSULI.

ET COLL. S. PETRI IN ACAD. CANTABR.

PATRONO.

JOH. COSIN, DEC. PETROB.

[illegible]D. FIDEI, DOCTR. RELIGIONIS,

ECCLESIÆ ET COLL.

ADMINISTER

HANC SUAM HIST. SCHOLASTICAM

E SACRIS PAGINIS,

VETERIB. QUE AC RECENTIOR. SCRIPTIS

ADORNATAM

ATQUE A VIRIS RER. DIVIN. PERITIS

LECT. ET APPROBATAM,

L. M. D. D. D.

[redacted]

THE CANON of SCRIPTURE,

Recited

In the VIth Article of Religion,

Set forth by

The CHURCH of ENGLAND.

An. Dom. MDLXII.

HOLY SCRIPTURE containeth all things neceſſary to Salvation; So that whatſoever is not read therein, nor may be proved thereby, is not to be required of any man, that it ſhould be believed as an Article of the Faith, or be thought requiſite, or neceſſary to Salvation.

In the Name of the HOLY SCRIPTURE, we do underſtand thoſe CANONICAL BOOKS of the OLD and NEW TESTAMENT, of whoſe Authority was never any doubt in the CHURCH.

The NAMES and NUMBER of the CANONICAL BOOKS.

Geneſis.	*I. Of Samuel.*	*The B. of Heſter.*
Exodus.	*II. Of Samuel.*	*The B. of Job.*
Leviticus.	*I. Of Kings.*	*The Pſalmes.*
Numbers.	*II. Of Kings.*	*The Proverbs.*
Deuteronomy.	*I. Of Chronicles.*	*The B. of Eccleſiaſtes.*
Joſuah.	*II. Of Chronicles.*	*The Songs of Salomon.*
Judges.	*I. Of Eſdras.*	*IV Greater Prophets.*
Ruth.	*II. Of Eſdras.*	*XII Leſſer Prophets.*

AND the other BOOKS (as Hierome *ſaith) the Church doth read for Example of Life, and Inſtruction of Manners; but yet doth it not apply them to eſtabliſh any Doctrine.*

SUCH are THESE following.

The Third Book of Eſdras.
The Fourth Book of Eſdras.
The Book of Tobias.
The Book of Judeth.
The reſt of Heſter.
The Book of Wiſdom.
Jeſus the Son of Sirach.
Baruch the Prophet.
The Song of the Three Children.
The Story of Suſanna.
Of Bel and the Dragon.
The Prayer of Manaſſes.
The Firſt Book of Maccabes.
The Second Book of Maccabes.

ALL the BOOKS of the NEW TESTAMENT, as they are commonly received, we do receive and accompt them CANONICAL.

THE NEW CANON of SCRIPTURE

First set forth by

The COUNCEL of TRENT,

And after confirmed, and declared to be received with other Articles of Faith by the BULLS of Pope PIUS the IVth.

Anno Dom. MDLX$^{III}_{IV}$.

CONC. TRID. SESS. IV. DECRET. I. Decret. de CANON. SCRIPTURIS.

SS. SYnodus---Præsidentibus in ea Tribus Apostolicæ Sedis Legatis---Perspiciens Veritatem salutarem & morum disciplinam contineri in LIBRIS SCRIPTIS, & SINE SCRIPTO TRADITIONIBUS,---Orthodoxorum Patrum Exempla sequuta, OMNES LIBROS tàm Veteris quàm Novi Testamenti, (cùm utriusque unus Deus sit Auctor,) nec non TRADITIONES ipsas, tùm ad Fidem, tùm ad Mores pertinentes, tanquam vel oretenus à Christo, vel à Sp. S. dictatas, & continuâ Successione in Ecclesiâ Catholicâ conservatas, PARI PIETATIS AFFECTU, AC REVERENTIA suscipit & veneratur.

SACRORUM verò LIBRORUM Indicem huic DECRETO adscribendum censuit, ne cui dubitatio suboriri possit, quinam sint, qui ab ipsâ Synodo suscipiuntur.

Sunt verò infra scripti

Test. V. Quinque Mosis, Jos. Judic. Ruth, IV Reg. II Paralip. Esdræ I, & II, qui dicitur Nehem. TOBIAS, JUDITH, Hester, Job, Psalterium David, CL Psal. Parab. Ecclesiastes, Cantic. Canticorum, SAPIENTIA, ECCLESIASTICUS, Isaias, Hieremias cum BARUCH, Ezech. Daniel, XII Proph. Minores, DUO MACCABÆORUM I. & II.

Test. N. Quatuor Evang, &c.

Si quis autem LIBROS IPSOS INTEGROS CUM OMNIBUS SUIS PARTIBUS, Prout in Ecclesiâ Catholicâ legi consueverunt, & in veteri vulgatâ Latina Editione habentur, pro SACRIS ET CANONICIS NON susceperit; & TRADITIONES PRÆDICTAS sciens & prudens contempserit, ANATHEMA sit.

Omnes itaque intelligant, quo ordine, & viâ ipsa Synodus, post jactum fidei Confessionis fundamentum, sit progressura; & quibus potissimùm TESTIMONIIS, AC PRÆSIDIIS IN CONFIRMANDIS DOGMATIBUS, & Instaurandis in Ecclesia Moribus, sit usura.

BULLA PAPÆ *PII* QUARTI

Super Forma Juramenti Profess. Fidei.
Juxtà Concil. Trid. in fine ejusd. Conc.

ITEM OMNIA à SS. TRID. SYNODO tradita, definita & declarata indubitanter recipio, atque profiteor; Simulque contraria OMNIA--DAMNO, REJICIO, ANATHEMATIZO. Hanc VERAM CATHOLICAM FIDEM, Extrà quam NEMO SALVUS ESSE POTEST, veraciter teneo, & eandem integram à meis teneri curaturum me spondeo, voveo ac juro. Sic Me Deus adjuvet; & hæc S. Dei Evangelia, &c.

TO

To the READER.

IN *this* Scholastical Hiſtory *I give an Accompt of the* Canonical *and undubitate* Books *of* Holy Scripture, *as they are numbred* * *in the* VI Article of Religion *ſet forth by* the Church of England, *and have been received by the* Catholick Church *in all ſeverall Ages ſince the time of the Apoſtles, till the* Church of Rome *thought fit to compoſe and dreſſe up a* New-Additional Canon *thereof for themſelves in their late* Councel of Trent.

* V. Art. VI. Eccl. Ang. Supra recit.

Where it was one of the firſt *things they did, to lay this* Foundation *for all their* New Religion *which they built upon it*; "*That the* Apocryphal Writings *and* Traditions *of* Men, "*were nothing inferiour, nor leſſe Canonical, then the* Sove- "raign Dictates *of* God *as well for the Confirmation of* Do- "ctrinal Points *pertaining to* Faith, *as for the Ordering of* Life "*and* Manners; *but that both the* One *and the* Other *ought to* "*be embraced with the* ſame Affection of Piety, *and received* "*with the* like religious Reverence; *not making any difference* "*between them.*

V. Decret. Con. Trid. Supra recitat.

Thoſe Writings *of holy and learned men, who have been, next after the Prophets and Apoſtles, as the ſhining Lights of the world in their ſeveral Generations before us, we reverence and honour in their kind; and thoſe Eccleſiaſtical* Traditions, *which have been in uſe among us, and tend to the better preſervation of Order and Piety in that Religion only,* * which was once deli-

* S. Jud. v. 3. *Fidei ſemel Sanctis traditæ.*

vered.

natural and ſworn Subjects from their Bond of Faith and Allegiance towards him; (*which are the* Dictates *of Pope* Hildebrand;) *But I note only at preſent the Authority that he aſſumeth over the* Scriptures of God (*the Subject of all* our Hiſtory,) *which* [l] He *and his* [m] Followers *make to be greater then any thoſe* Scriptures *have*; *for it is another of the ſame Pope's* Dictates, *confirm'd by the* Bull *of* Pius *the* IV. *in his* [n] *Profeſſion of the Tridentine Faith*, "That [o] the Canonicall "Scriptures themſelves ſhall be no Canonical Scriptures, "unleſſe he gives them Authority and Allowance ſo to be. *Which is as much as to ſay, that when he* [p] *pleaſeth, he may take away all Authority from them.* III. *Then*, [q] "That all Scrip-"tures are to be expounded according to the Senſe of this "Roman Church; which muſt herein be held to be the "only Judge; and to follow the unanimous conſent of the "Ancient Fathers. IV. *Next, That there are* [r] truly and "properly Seven Sacraments, neither more nor leſſe, inſti-"tuted by Chriſt himſelf *in the New Teſtament*. V. "*That* "[ſ] in their Maſſe there is a Real Tranſubſtantiation of the "Elements into the Body and Blood of Chriſt, [t] remain-

l Greg. VII. dictatus in Concil. Rom. Suprà citat. *m Silveſt. Prier. Rom. dial. adv. Luth.* Ejus enim (Pontificis) auctoritas major eſt quàm Scripturæ. *n Ubi ſuprà.* Cætera omnia à Sacris Canonibus, &c. *(whereof this Dictate of Greg. the ſeventh is one.)* *o Dictat. 16. Suprà citati.* Nullum Capitulum, nulluſque Liber Canonicus habetur abſque illius auctoritate, *Nicol. Papa I. Can. ſi Romanor. diſt. 19.* Vetus & Novum Teſtamentum ſunt recipienda, non Codici Canonum annexa, ſed quod de illis recipiendis S. Papæ Innocentii prolata eſt ſententia, cujus auctoritate utrumque recipiendum eſt. *Addit Baronius ad An.* 553. *n.* 224. Ab arbitrio enim Pontif. Rom. pendet, quid velit eſſe in univerſa Eccleſia Sacroſanctum. *Imò Presbyter alter Congreg. Oratorii Thom. Bozius, dum Romana Curiæ, Ejuſque Pontifici adulatur, eò uſque provehitur, ut affirmet* (De Sign. Eccl. l. b. 16. cap. 10.) Quòd ſit falſo & impudenter dictum, Divinam Scripturam eſſe majoris auctoritatis, quàm ſit Eccleſiæ, *(i.) P. R.* *p Quod Tertullianus Ethnicis reponebat, Apologetic. cap.* 5. Apud vos de Humano Arbitratu Divinitas penſitatur niſi Homini Deus placuerit, Deus non erit. Nam Papa *(ut habetur in Gloſſa ad Cap. Quanto, Tit. 7. Primi Decretal. ad verba,* Veri Dei vicem,) dicitur habere cæleſte Arbitrium; & ideò etiam Naturam rerum immutare poteſt—quia in his, quæ vult, ei eſt pro ratione voluntas; nec eſt qui Ei dicat, Cur ità facis? &c. *Item, Gloſſ. in Extravag. Joh. 22. Tit. de verborum Signif. cap. Cum inter.* Credere Dominum Deum noſtrum Papam—ſic non poſſe ſtatuere, prout ſtatuit, hæreticum cenſeretur. *q Conc. Trid. Seſſ. 4. Decret. de uſu S. Scr. & Bulla Pii Quarti.* Sacram Scripturam juxta eum Senſum, &c. *r Conc. Trid. Seſſ. 7. Can. 1. de Sacram. in genere.* Si quis dixerit, &c. Anathema ſit. *Et Bulla pradict.* Profiteor VII eſſe Sacramenta, &c. *ſ Concil. Trid. Seſſ. 13. Can 2.* *t Ibid. Can 4.*

ing.

"ing after the Communion is done; and likewise [u] a pro-
"per and propitiatory Sacrifice there offered up by the
"Priest for the Sinnes of the Quick and the Dead, the same
"that Christ offered upon the Crosse. VI. *That* when [x] the
"Priest receiveth the Sacrament alone, and when [y] he
"giveth to others but under one kinde only, yet it is a law-
"ful, and a compleat Communion, * notwithstanding *that
our* Saviour *otherwise appointed it.* VII. That after "this
"Life there is a [z] penal Purgatory to be undergone for
"the Expiation as well of venial Sins, as the payment of
"temporal punishments due to mortal sins; and that dead
"mens souls there detained are help'd by the Suffrages of
"the Living, and the saying of Masses. VIII. *That* [a] The
"Saints above in heaven, *(or any whom it shall be the Popes
"pleasure to Canonize)* ought to be religiously invocated;
"*and that* they [b] understand as well the mindes as the
"words of those that pray to them. IX. *That* [c] Whoso-
"ever will not fall down before Reliques and [d] Images, to
"kisse and worship them according to the present practise
"of the Church of *Rome*, and the Decrees of the Second
"Councel at *Nice*, are to be accursed and damned. X. *That*
"the plenary power and present use of Indulgences, [e] was
"ordained and left by Christ in his Church, which
"anciently put the same into practise; and that the de-
"nial hereof ought to be anathematiz'd. XI. *And lastly,*

u Ibid. Sess. 22. cap. 2. & Can. 1. Et in Bulla Prof. Fidei. Profiteor Pariter in Missa offerri Deo verum, proprium, & propitiatorium Sacrificium, &c. Et fieri conversionem, &c. quam Cath. Eccl. Transubstantiationem appellat. *x Conc. Trid. Sess. 22. Can. 8. de Sacr. Miss. y Ibid. Sess. 21. Can. 1,2,3 de Com. sub utraque. Bull. prædict.* Fateor etiam sub altera tantùm specie totum, &c. verumque Sacramentum sumi. * *Synod. Constantien.* Hoc non obstante, quòd Christus Dominus sub utraque specie instituerit, & administraverit. *z Conc. Trid. Sess. 6. de Justificat. Can. 30. & Sess. 22. de Sacr. Miss. Can. 3. & Sess. 25. decret. de Purg. Item, Bull prof. præd. a Ibid. Sess. 25. decret. de Invocat. Sanct. b Ibid.* Voce vel Mente supplicare. *c Ibid.* Affirmantes Sanctorum Reliquiis venerationem non deberi, damnandi sunt. *d Ibid.* Ut per Imagines quas osculamur, & coràm quibus procumbimus Christum adoremus & Sanctos veneremur, id quod 2æ Nicenæ Synodi decretis est sancitum.—Si quis autem his decretis contraria senserit, Anathema sit. *e Ibid. decret. de Indulg.* Potestas conferendi Indulgentias à Christo Ecclesiæ concessa est, quæ etiam antiquissimis temporibus illâ usa fuerit. Usus igitur Indulgentiarum retinendus est, & contradicentes Anathemate damnandi.

"That [f] all the Definitions, Decrees, Canons, and Declarations made in their former Councels, and especially in "this their last Councel of Trent, ought to be wholy and "inviolately, undoubtedly and devoutly professed, taught, "preach'd, and received as the true Catholick Faith, out "of which none can be saved.

f Ibid. de recip. decr. Conc. Ut quæ decreta sunt, ab omnibus devotè recipiantur, & fideliter observentur. *Item Bull. prof. fidei.* Cætera item omnia à Sacris Can & Oecum. Conc. & præcipuè à Sacro-sancta Trid. Synodo tradita, definita & declarata indubitanter recipio atque profiteor; simulq; contraria omnia damno, rejicio atque anathematizo. Hanc veram Catholicam fidem, &c. integram & inviolatam veraciter teneo, & ab aliis teneri, &c. me curaturum juro.

But all these New Traditions, *as they have no ground in* Scripture, *so have they as little Testimony of* Antiquity *to be brought for them; out of* both *which we prescribe against them* all.

For it is but a vain pretence of Antiquity, and a meer abusing of the World, when they go about to make simple people believe, that all which they professe and believe hath the consent of all Ages for them, and that all the Ancient Fathers and Bishops of the Church never taught, nor believed otherwise then they now do.

The Truth and Strength of which their Assertion, in one *of their peculiar and prime* Traditions, *first set forth in their late Assembly at* Trent, *I examine in this* History. *whereby I trust it will be made manifest to the Reader, That those Men, who do now so busily endeavour to seduce the Sons and Daughters of the* Church *of* England *from the Grounds and Truth of* our Religion, *which is no other then what we have received from* Christ *and his* Universal Church, *termed nevertheless by them a* New Church, *and a* New Religion, *that began in the dayes of King* Henry *the* VIII. (*which is as true, as if they should say, A sick person began then first to live, when he recovered from the disease and distemper that was before upon him; for we are the* same Church *still,* (*as he the* same person,) *that we were before, though in a better estate and health of our soules, in a greater soundnesse and purity of Religion, then indeed we were before, when they had to do with it, and infected us;*) *that these Men, I say, who untruly term us* Novelists, *are in truth themselves the*

greatest

greateſt Noveliſts of any in the World beſides: And muſt be content (both in this peculiar Article of their Religion, which we now ſet forth and examine through the ſeveral Ages of the Church, and likewiſe in others, which we may, by the grace of God, examine in the like manner hereafter,) to come behinde in time, after divers of thoſe Noveliſts, and diſturbers of true Religion, that now bear vogue among us.

It is a matter of Fact this, that is here tryed, which may be put to a Jury of Twelve Men, that have no lawful Exception to be taken againſt them; but I give them more, and put it to many ſuch, one after another; that there may be no want. Which in ſuch Caſes, as this is, will be the faireſt way of Trial to finde out the Truth, and leave the Reader to judge of it, on whoſe ſide it ſtandeth.

In the gathering of my Witneſſes together, and Collecting this Scholaſtical Hiſtory, I muſt acknowledge to owe ſomewhat unto thoſe learned Men, that have heretofore taken pains in this behalf, as well at home in our own Church, as abroad in others. Yet (let it be ſaid without derogation from any of them,) this Book hath been judg'd, by * Him that firſt requeſted me to make it a part of my Imployment, (though he was a * Perſon well able to have more perfectly done it himſelf,) and by other Men of knowledge, (Profeſſors of true Religion and Learning,) who have read it after him, and many times moved him to commit it to the Preſs; that it would give more ample ſatisfaction, and clear the Paſſages in Antiquity from the Objections that ſome late Authors on the Roman ſide bring againſt us, then thoſe other Writings of Home or Foreign Divines have done, that are extant in this kinde. For beſides the whole Frame and order of the Book, inſiſting upon the right and beſt way of enquiry into this matter by an Hiſtorical Diſquiſition of the Univerſal Tradition and Teſtimony of God's Church herein unanimouſly delivered in all Ages from the Apoſtles Times (and before) to ours; My Obſervations as I paſſe along both through the Ancient and Later Writers that have ſaid any thing of this Subject, are many of them New; and where I have followed others, even there alſo I have added much of my own, to advance and manifeſt the Truth that is in them; having no other aim, then here-

* Mr. P. Gunning. Now Bp of Ely.

herein to be ſerviceable to the Truth of God, *ſet forth and profeſſed by the* Church of England; *which Truth we endeavour, in theſe wavering and lapſing times, to preſerve entire and upright among us.*

My Diſcourſe is continued, and not interrupted with quotations of Authors, *which I have diligently ſearched, and placed, all the way, in the* Margin. *The language that I uſe, is familiar, clear, and inoffenſive, (which I truſt will make it the more acceptable,) for I neither affect, nor approve any other.*

But if I may unwittingly have ſaid any thing, that ſhall be found to diſagree either with any paſſage in the Holy Scriptures, *or with the conſent of* Antiquity *in the Senſe and Interpretation of thoſe* Scriptures, *(which yet, I hope well, will not be found;) I do here beforehand revoke and unſay it already.*

At my Retirement in *Paris* this 17 Feb. 1657.

Joh. Coſin.

AN

AN ADDITION
Of Certain TESTIMONIES
to be Noted
For the clearer understanding of
divers places in this Book.

Ad. NUM. I.

S. Augustinus de Civit. Dei, Lib. XI. cap. III.

FIlius Dei priùs per PROPHETAS, deinde per SEIPSUM, postea per APOSTOLOS, quantum SATIS esse judicavit, loquutus, etiam SCRIPTURAM condidit, quæ CANONICA nominatur, Eminentissimæ Auctoritatis, cui Fidem habemus de his Rebus, quas ignorare non expedit, nec per nos ipsos nosse idonei sumus.

Alph. Tostatus præfat. in Matth. q. V.

Magna, imò maxima omnium Auctoritatum, quæ sub Cœlo esse potest, est Auctoritas *S.* SCRIPTURÆ.

Ad NUM. II.

Thom. Primâ, q. 1. in corp. Art. X.

Innititur fides nostra Revelationi Apostolis & Prophetis factæ, qui CANONICOS LIBROS scripserunt; non autem Revelationi, si quæ fuerit ALIIS DOCTORIBUS facta.

Ad NUM. VIII.

Joh. Gerson de vita Sp. Lect. 2.

Hic aperitur modus intelligendi illud Augustini dictum [*Ego Evangelio non crederem, nisi Ecclesiæ Catholicæ me commoveret Auctoritas; contr. Ep. fundam. cap. 5.*] Ibi enim Ecclesiam sumit pro Primitivâ Congregatione fidelium eorum, qui Christum viderunt, audierunt, & sui Testes exiterunt.

Th. Wald. doctrinal. Lib. 2. cap. 21.

Sufficiat Universali Ecclesiæ pro præconio potestatis suæ moder-

næ, quòd olim hoc fecerit, unde gloria poteſtatis ejus valeret ad poſteros; ita quòd adhuc ſine Primæ Eccleſiæ auctoritate (*quæ eſt auctoritas Teſtificandi, ſicut poſtea explicet*) Scriptura aliqua nec legi poterit, nec haberi pro certâ. Et hoc ſapuit, cùm diceret Auguſtinus, *Evangelio non crederem*, &c.

Non laudo ſupercilium, quod quidam attollunt, volentes occaſione hujus *Dicti* Decretum Patrûm in Eccleſia majoris eſſe auctoritatis, culminis, & ponderis, quàm ſit Auctoritas Scripturarum. Quod quidem non tàm videtur ineptum, quàm fatuum; niſi quis talis dicat, Philippum fuiſſe majorem Chriſto, quando induxit Nathanielem ad credendum, Chriſtum eſſe illum, quem ſcripſit Moſes in Lege & Prophetis, ſine cujus auctoritate (teſtimonio) tunc non advertiſſet. Et ſi ſic; dicat conformiter, Parentes noſtros carnales aut Pædagogos eſſe altiores & eminentiores Chriſto; quià Eorum auctoritate (teſtimonio) ab infantia didicimus, quid de Chriſto ſit credendum, quid ſperandum.

Joh. Driedo de Eccl. Script. & Dogm. l. 4. c. 4.

Auguſtinus autem cùm dicit, *Ego Evangelio non crederem, niſi me Catholicæ Eccleſiæ commoneret auctoritas*, intelligit de Eccleſia Catholica, quæ fuit ab initio Chriſtianæ fidei, ſecundùm ſucceſſionem Epiſcoporum creſcens ad hæc uſque tempora; quæ ſanè Eccleſia complectitur Collegium Apoſtolorum, qui Chriſtum & miracula ejus videntes, Doctrinamque fidei ex ore ejus audientes, SCRIPTURAS TRADIDERUNT.

Gerard. Joh. Voſſius, Præf. in diſſertat. de Geneal. Chriſti.

Unde potius Codices eos, qui CANONEM SCRIPTURÆ conficiunt, à Prophetis eſſe & Apoſtolis profectos colligatur, quàm quòd ſecuti apud Nationes lampada alii aliis dabant, ità, congèque certiùs Eccleſia, fidelis Scripturarum cuſtos, has ipſas, quaſi de manu in manus, TRADIDERIT Nobis? Nec eo offendi aliquis debet, quod de Scripturis, ut Traditionibus loquar; cùm hæ in iis, quæ Apoſtoli TRADIDERE, familiam ducant.

Ad NUM. XII, XIII. & XLIII.

Vinc. Lirin. Commonitor. Cap. 4. 25. 39.

Quicquid non unus, aut duo tantùm, ſed omnes pariter uno eodemque conſenſu aperte, frequenter, perſeveranter tenuiſſe, ſcripſiſſe, docuiſſe cognoverimus; quicquid UNIVERSALITER TRADITUM ſit, quod UBIQUE, quod SEMPER, quod ab OMNIBUS creditum, id pro indubitato, certo, ratoque habeatur.

Quic-

Quicquid verò, quamvis ille Sanctus & Doctus, quamvis Episcopus, quamvis Confessor & Martyr, præter omnes, aut etiàm contrà Omnes senserit, id inter Proprias & Occultas (Apocryphas) & privatas opiniunculas à communis, publicæ, ac generalis Sententiæ auctoritate secretum sit.

Antiqua Sanctorum Patrum Consensio non inomnibus Divinæ Legis Quæstiunculis, sed solùm, certè præcipuè, in fidei Regulâ, magno nobis studio investiganda est, & sequenda.

Ad NUM. CXCIX. in Margine.

Conr. Hornæus de Sacra Scriptura.

Consensus enim Ecclesiæ non est Principium constitutivum rerum credendarum, sed confirmativum seu roborativum tantùm.

Ad Corollarium post NUM. ult.

Vinc. Lirinen. Commonitor. Cap. 2. & antepenult.

Qui in fide sanus atque integer permanere vult, duplici modo munire fidem suam, Domino adjuvante, debet, DIVINÆ LEGIS AUCTORITATE, tùm deinde ECCL. CATHOLICÆ TRADITIONE: Non quia CANON SCRIPTURÆ solus non sibi ad universa sufficiat, sed quià verba Divina pro suo plerique arbitratu interpretantes, varias opiniones, errorescque concipiant.

Ph. Melanthon, Resp. ad Clerum Colon.

Regulam doctrinæ sequimur certam, SCRIPTA PROPHETARUM & APOSTOLORUM; Symbola Apostolicum, Nicænum, & Athanasii; Sententias Synodorum veterum, quæ probantur, Nicænæ, Byzantinæ, Ephesinæ, Chalcedonenses, & similia purioris Ecclesiæ vetustæ Testimonia. Nec dubitamus hoc genus doctrinæ, quod profitentur Ecclesiæ nostræ, verè esse Consensum Ecclesiæ Catholicæ.

Ecclesiæ Nostræ habent evidens & firmum Testimonium Primæ Ecclesiæ, quod non dubito Omnium Posteriorum judiciis opponere, qui veterem Doctrinam, veteresque Ritus multis Erroribus contaminarunt.

Mart. Chemnit. 1. Parte Exam. Conc. Trid. de Traditionib.

Simplex veritas firmiter fundata, & sibi benè conscia nec reformidat, nec subterfugit vera Antiquitatis Testimonia.

¶ Nullum

Nullum est dubium, Primitivam Ecclesiam accepisse ab Apostolis & viris Apostolicis non tantùm TEXTUM, ut loquimur, SCRIPTURÆ, verum etiàm legitimam & nativam Ejus Interpretationem.

Fatemur nos ab illis dissentire, qui fingunt Opiniones, quæ nulla habent Testimonia ullius Temporis in Ecclesia; Sentimus etiam nullum Dogma in Ecclesiâ Novum, & cum TOTA ANTIQUITATE pugnans recipiendum.

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Decree, to controul the *whole Christian world*; And the *Pope*, when he *Confirmed* this *Decree*, commanded it to be held as a *necessarie Article of Faith*, without which *No man might be Saved*. CLXXX. Whereby they have miserably rent the *Church* in pieces. CLXXXI. A *Brief History* of the *Calling*, *Assembling*, and *Proceedings*, in the *Councel of Trent*. The *Reformation* of *Abuses* begun in *Luther's* time. Pope *Leo* the Tenth, sendeth out his *Bull*, and commandeth that both *Luther* and *all* his *Adherents* (among whom were the *Duke of Saxony*, and divers *Princes* of the *Empire*,) should be driven out of their Countries. The Princes for the preventing of further Trouble and Schisme, desire a *free* and *generall Councel* in some convenient place of *Germanie*. But Pope *Leo* (to whom it was dreadfull to heare of such a *Councel*,) declined it, and presently dyed. CLXXXII. *Adrian the Sixth* his Successor promiseth *Reformation*, but lived not to doe any thing in it. CLXXXIII. *Clement the Seventh* likewise, that followed him, studiously avoyded the Calling of a Councel, and dyed not long after. CLXXXIIII. But the next Pope (*Paul the Third*,) upon certaine conditions made with the Emperor, condescended to have called at *Mantua* in *Italy*. Which came to nothing; as did also a *Second Summons* that he made of it to *Vicenza*; and at last he sent forth his *Bull* of Indiction to have it held at TRENT by all *Bishops* and *Abbots* that were *Sworne* to his *Obedience*. CLXXXV. Publick *Protestations* set forth against it. CLXXXVI. The *Councel* deferr'd. CLXXXVII. The *League* betweene the *Emperor* and the *King of England*; at which the *Pope* stormeth. CLXXXVIII. The *Emperor* and the *French King* agree to *reform* the *Court of Rome*, and to restore the *Church* to her *ancient Puritie*; which made the *Pope* to begin and order the *Councel* to his owne best advantage. CLXXXIX. His *Instructions* to his *Legates*. CXC. His *Oecumenical Councel* made up first with *Twenty*, and after with *Forty three Prelates*. *Titular Bishops*, and *Pensioners* to the *Pope*, sent to increase the *Number*. CXCI. The first foure

Sessions

Sessions. Their *Anathema* added to their *Decree* for their *New Canon* of *Scripture.* CXCII. Against which many *learned men* pleaded there; but the *Voyces* of *Catharin's Faction* prevayled for it. CXCIII. The words of the *Decree* it selfe. CXCIIII. For which they had no *Catholick*, *Tradition*, *Councel*, *Father*, *Schoolmen*, or other *Ecclesiasticall Writer* in former Ages. The small and inconsiderable *Number* of *men*, that now gave their *Voyces* to it. CXCV. The vanitie of their *pretended Tradition* for it. CXCVI. The difference betweene *Them*, and *S. Augustin.* The *Councel of Carthage*, Pope *Innocent*, *Gelasius*, and Eugenius. The noveltie of their *Accursed* ANATHEMA. CXCVII. for which they have nothing to plead. CXCVIII. The POPES NEW CREED; the *last Article* whereof *curseth* and *damneth those, whom GOD hath blessed.*

CHAP. XIX.

The Conclusion, and Summary of all the former Chapters. p. 222.

CXCIX. A defence of the *Church of England*, and those that adhere to it, by the *ancient Church* of the *Old Testament*; by *Christ* and his *Apostle* in the *New*, and by all the *Fathers*, and *Doctors* of the Church that followed. *All* which are condemned by the decrees and *Anathema* of the later *Assembly at Trent*: which is *Cause* enough (if there were *no other*, as *many other* there be) to reject it.

CHAP. XX.

The Remainder. p. 223.

CC. The *Canonical* and undoubted *Scriptures* being our *Foundation*, we are to *believe* and *live* according to the *Rules* therein prescribed us. The *Golden Rule* of the *Church of England.*

A

A Scholastical History of THE CANON OF THE *HOLY SCRIPTURES.*

OR,

The Certain and Indubitate Number of Canonical Books that belong thereunto.

CHAP. I.

THE PREFACE.

1. THE BOOKS OF SCRIPTURE are therefore called CANONICAL, because as they had their Prime and Sovereign AUTHORITY from GOD Himself, by whose divine *will* and [a] *Inspiration* they were first written, and by whose blessed Providence they have been ever since preserved and delivered over to Posterity, so have they been likewise received, and in all times acknowledged by his Church to be the Infallible [b] RULE of our FAITH, & the PERFECT

[a] 2 Tim. 3. 16. *All Scripture is of divine Inspiration.* 2 Pet. 1. 21. *The holy men of God spake, as they were moved by the holy Ghost.* S. Luke 1. 70. *As he spake by the mouth of his holy Prophets.*

[b] 2 Tim. 3. 15. & 17. S. John 20. 31. *Tertul.* adv. Hermog. c. 22. *Adoro Scripturæ plenitudinem.* Orig Tract. 27 in Mat. *S Scripturæ Verissima REGULA in dogmatibus.* S. Chrisost hom 13. in 2 ad Tim *Exquisita Omnium Rerum TRUTINA & REGULA.* S. Aug lib. 2. contr. Donat. c. 6. *Divina STATERA.* Idem. de doctr Christ lib. 2. c. 9. *In quibus inveniuntur illa omnia, quæ continent FIDEM, MORES que VIVENDI.* Idem de bono vid c 1. *Sacra Scriptura nostræ doctrinæ REGULAM figit.* Vinc Lerin. Commonitor. c. 2 & 41. *CANON Scripturarum PERFECTUS est, sibique ad omnia satis superque sufficit* S. Athanasius, lib contr. Idol. ad Mac. *Sacræ & Divinitus inspiratæ Scripturæ per se sufficiunt ad veritatis Indicationem.*

SQUARE of our ACTIONS in all things that are any way needful for our Eternal Salvation.

II. Other BOOKS, What Honour soever they have heretofore had in the Church, or what is there still continued to them; yet if they cannot shew all these Marks and Characters upon them; 1. That they are of Supreme and Divine Authority; 2. That they were written by Men specially Acted and Inspired for that purpose by the Spirit of God: 3. That they were by the same Men and the same Authority delivered over for such to all Posterity: 4. That they have been Received for such by the Church of God in all Ages: and 5. That all Men are both to regulate their Faith, and to measure their Actions by them, as by the undoubted Witnesses of Gods Infallible Truth, and Ordinances declared in them; if they want any of these peculiar and proper Notes of Difference, whereby the BOOKS of GOD are distinguished from the WRITINGS of MEN; Pious and Useful Books they may be in their Kinde, but they shall want that Honour, which is specially reserved to the Dignity of SOVEREIGN and DIVINE SCRIPTURE, whereunto this Honour is due (saith *S. Aug.*) and to no other Writing besides, * *That whatsoever is there said is undoubtedly True, and ought most firmly to be believed, without any further* † *Question or disceptation about it*: which cannot be said of any other Writing that was ever yet Compos'd, and sent abroad into the World.

* S. Aug. epist. 19. ad S. Hieron. *Ego Solis eis* Scripturarũ *Libris, qui jam* Canonici *appellantur, didici hunc timorem, honoremque deferre, ut nullum eorum Auctorem scribendo aliquid errasse firmissimè credam.* Rursùs. *Tantummodò* Scripturis Canonicis *hanc ingenuam debeo servitutem, quâ eas* SOLAS *ita sequar, ut conscriptores earũ nihil in iis omninò errasse, nihil fallaciter posuisse non dubitem.* † Idem de Bapt. contr. Donatistas, lib. 2. cap. 3. *Quis nesciat* Sanctam Scripturam Canonicam *tàm Veteris quàm Novi Testamenti certis suis Terminis contineri, Eamq; omnibus Literis ita præponi, ut de illa omninò dubitari, & disceptari non possit, utrum verum vel rectum sit, quicquid in ea scriptum esse constiterit?*

III. The

III. The BOOKS that make up the BODY and Structure of this CANONICAL Scripture are divided into the OLD and NEW TESTAMENT. For the coming of our SAVIOUR into the World divides the whole Age of the World into Two Parts; One that went before his Coming, and Another that began a New Accompt of Time with it. In the first He was Expected, & in the second he was Exhibited. The BOOKS therefore of the OLD TESTAMENT belong all to the Former Part, wherein He was Promised and set forth by *Moses* and the *Prophets*; The BOOKS of the NEW appertain all to the Latter, wherein the Truth and Perfection of all that the Prophets had said of him before, is clearly Declared by his own blessed *Evangelists* and *Apostles*, with whom the CANON of the SCRIPTURES ended. And no BOOK, which cannot be referred to One of these Classes, may be said to be any Part of the Divine and Authentick Rule of Religion, that the Sons of Men received by Revelation from the Spirit of God.

IV. For of all the Law and the Prophets, which delivered the Holy Oracles to us, *Malachi* was the last; by whose [a] Prophecy ending at St. *John the Baptist* under the Title and Type of *Elias*, there is a manifest Combination of the *Old* and *New* Testament together: the *Ending* of that last Prophecy being set forth and declared by St. *Mark* [b], to be the *Beginning* of the Gospel; whereunto CHRIST himself also gave his own Testimony, and said, [c] *That ALL the Prophets and the Law prophecied until John*; which is as much to say, as that after the prophecy made of Him, there came no other Prophets between them. For where *Malachi* ends the *Old* Testament, all the *Evangelists* [d] begin the *New*.

[a] Mal 3.1, & 4.5.
[b] *S.* Mark 1.1,2. *The beginning of the Gospel of Jesus Christ the Son of God, as it is written in the Prophet, Behold I send my Messenger before thy face, &c.*
[c] *S.* Matth. 11.13. *S.* Luke 16.16.
[d] *S.* Matth. 3.1. *S.* Mark 1.1. *S.* Luke 1.5. *S.* John 1.6. *Hinc* Corn. Jansen. in Eccles. 48.2. *Malachias de Johanne Baptista aperte vaticinatus est. Observandum itaque, quod novissima omnium Prophetiarum, quæ in Canone apud Hebræos habentur, verba sunt de Johanne Baptista; post quem promissum nulla extat Prophetia scripta ab aliquo Propheta, qui Canonicus habeatur, quousque ille promissus veniret; à quo incipit Scriptura N. Test. ut hinc intelligere liceat mirabilem Connexionem Scripturæ N. T. cum Prophetis.*

V. And the NEW Testament was likewise closed up and finished by S^t. *John* the *Apostle*; who, to exclude all Writers that should come after him, from having any part or fellowship in the Divine CANON of SCRIPTURE, setteth this Seal upon his Book, wherewith the whole body of the BIBLE is now concluded; [e] *That if any man shall* Adde *unto these Things, God shall* ADDE *the Plagues unto him, that are written in this Book, &c.* [f] For to that which is Perfect nothing may be Added, nor nothing Taken away from it.

e Revel. 22. 18.

f *Observatio* Tostati, quæst. 1. in 4. Deut. *Perfecto nec addi potest, nec auferri debet. Sic Apocalyp cap ult. quia tota Revelationis series claudebatur, dicitur, si quis apposuerit ad hæc, apponet Deus super illum plagas, &c.*

VI. Those BOOKS therefore which were thus delivered to Gods Church at first, as his undoubted Word and Verity, whereby all Points of Faith and Religion are for ever to be ordered, ought still to be Retained, and no more to be Added to them in either of these Two Testaments.

VII. And to know exactly what the True NUMBER and NAMES of those BOOKS are, which belong to them Both, there is no safer Course to be taken, then herein to follow *the Publick Voice*, and *the Universal Testimony* of the same Church; which from hand to hand receiving those BOOKS into the Divine and Authentick CANON of SCRIPTURE, hath brought them down from the Times of MOSES and the PROPHETS to the Time of CHRIST and his APOSTLES, and so from their Time to ours successively in all Ages.

VIII. For though there be many *Internal Testimonies* belonging to the Holy Scriptures, whereby we may be sufficiently assured, that they are the *True and lively* [g] *Oracles of God*, (such as be, The Height and Majesty of the Things there delivered above all other Conceptions and Writings in the World; The Perpetual Analogy and Conformity of all the several Parts therein contained, one with another; The Greatness and Dignity of those Prophecies which be

g Rom. 3. 2.

there

there fore-told; and the Truth or Certainty of them all, which be there fulfilled; together with the Divine Power and Providence, that hath confirmed and preserved them to all Posterity; besides the h Spiritual Force and Efficacy, (which is never there wanting unto them that do not wilfully resist it,) to move and induce us unto a most certain and firm Belief of them;) Yet for the Particular and just *Number of such Books*, whether they be More or Lesse, then either *some Private Persons*, or some *One Particular Church* of late, have been pleased to make them, We have no better nor other *External Rule* or *Testimony* herein to guide us, then the i Constant Voice of the *Catholick and Universal Church*, as it hath been delivered to us upon *Record* from one Generation to another.

b S. Chrysost. Orat. 24. in Genes. *Dominũ benignum habemus. Et ubi viderit nos sollicitos esse, et magnum desiderium ad DIVINA ORACULA intelligenda adferre, non permittit nos ullâre indigere, sed statim illustrat intellectũ nostrũ, & illuminationem suam largitur, quodque sapientiæ ejus proclive est, UNIVERSAM ILLAM VERAM DOCTRINAM menti nostræ inserit.*

i Tertul. de præscript. cap. 36. *Age jam qui voles curiositatem melius exercere in negotio salutis tuæ. Percurre Ecclesias Apostolicas, apud quas ipsæ adhùc Cathedræ Apostolorum suis locis præsidentur, apud quas IPSÆ AUTHENTICÆ LITERÆ recitantur.*—S. Aug. lib. 28. contra Faustum. cap. 2. *Nos iis LIBRIS fidem accommodare debemus, quos Ecclesia ab ipso Christo inchoata, & per Apostolos provecta certâ Successionum serie usque ad hæc tempora, toto terrarum orbe dilatata, ab initio traditos & conservatos agnoscit, atq; approbat.* Whitak. de S. Scriptur. q 3. cap. 2. *Ecclesiæ munus est, non tantum ut Testis & custos sit SCRIPTURARUM & Genuinas à non genuinis discernat, sed etiam eas divulget, & proponat.*

IX. Concerning the BOOKS that belong to the NEW TESTAMENT, there is not any difference between Us and Other Churches, about them. For though some *few Particular* and *Private Persons* have both of late and heretofore, either out of their Error rejected, or out of their curiosity (more then befitted them) debated, the Canonical Authority of the *Epistle of S. Paul to the Hebrews*, *the Epistle of S. James*, *the* 2d *Epistle of S. Peter*, *the* 2d *and* 3d *of S. John*, *the Epistle of S. Iude*, and *the Apocalyps*, besides some other *lesser parts of the Gospels*; Yet can it never be shewed, that any *entire Church*, nor that any *National or Provincial Councel*, nor that any Multitude of Men in their *Confessions* or *Catechisms*, or other *such Publick Writings*;

Writings have rejected them, or made any doubt of them at all. Indeed *Luther*, and some *certain Men* that lived with him in *Germany*, (no great number, nor Party of them,) were otherwhiles of that minde, that the *Epistle of S. Iames, &c.* might be called into question, Whether they were *Canonical*, or no; but afterwards they amended their judgement, and persisted no longer in that Error, wherein some others of the Latin Church (but never any considerable Number or Eminent Persons there,) had been involv'd before them. And at this day all the Churches of Christendom are at one accord for the BOOKS of the NEW TESTAMENT.

X. But for the OLD TESTAMENT they are not so. For herein [k] the *Canon* of the *Councel at Trent* hath made the *Roman Church* to differ both from *it self*, (considered as it was in former Ages,) and from *all Other Churches* besides, by adding to the Old CANON (strictly and properly so taken,) Six intire Books which were never in it before, that is to say, *Tobit*, *Ecclesiasticus*, *Wisdom*, *Iudith*, the *first*, and *the second of the Maccabees*, together with certain other Pieces of *Baruch*, *Esther*, and *Daniel*; all which before the time of this *New Councel* (where the Pope and his Partisans, both in this and in many other Divine matters besides, took a most enormious liberty to define what they pleas'd) were wont to be sever'd, even among themselves, from the *True Canonical Scriptures*. To the Body whereof they have now not only annexed them, and made the One to be of [l] *Equal Authority* with the Other, but they have likewise added this above all, [m] *That whosoever shall not Receive them, as they do, and Believe them to be as good Canonical Scripture as the Rest*, (that is, all equally inspir'd by GOD, and delivered over to his Church for *such*, ever since they were first written), *must undergoe the Curse*

k Conc. Trident. Sess. 4.

l *Omnes Libros, &c. pari pietatis affectu ac reverentiâ suscipit, & veneratur.* Ibid.

m *Si quis autem libros ipsos integros cùm omnibus suis partibus, &c. pro Canonicis non susceperit.* Ibid.

Curse [a] *of their* unhallowed *Sentence, and be made incapable of Eternal Salvation.* The Capacity and assured Hope whereof, though (thanks be to GOD,) it never was, nor ever will be in their power to take from us, yet have they laid their most unchristian *Anathema* upon all other Churches and Persons of the World, and excluded them from *all* [b] *Possibility of being saved,* unlesse their *New Decree* in this Particular, and the Popes *New Creed* in this and *many other* particulars (as unsound and as false, *as this,*) be first Received and Believed for the *True Articles of our Christian Faith.*

[a] *Anathema sit,* Ibid.

[b] *Hanc veram, & Catholicam fidem, EXTRA QUAM NEMO SALVUS ESSE POTEST, Spontè profiteor, &c. Omnia à TRIDENTINA SYNODO tradita & definita indubitanter recipio; Damnata ego pariter damno & anathematizo. Idem spondeo, voveo, ac juro. Sic me DEUS adjuvet, & Sancta Ejus EVANGELIA.* Ibid in Bulla Pii P. IIII. super Forma Juramenti Professionis Fidei.

XI. By which their unsufferable and inexcusable Determination *in that Councel,* they have given the World sufficient Cause to reject the Councel, if there were no other Reasons to be brought against it (as many and very other many there be) but this alone; That herein against the Common Faith, and the *Catholick CANON* of the Church of GOD, they have gone about to binde all Mens Consciences to *Theirs,* and given no more Faith or Reverence to the True and infallible SCRIPTVRES of God, then they do to other Additional Books and Writings of MEN.

XII. For the whole Current of Antiquity runs against them. And the Vniversal Church of Christ, as well under the OLD as the NEW Testament, did never so Receive those BOOKS, which are now by us termed APOCRYPHAL; nor ever acknowledged them to be of the same Order, Authority, or Reverence with the Rest, which both they and we, call strictly and properly CANONICAL.

XIII. In

XIII. In Proof whereof, We shall here recite the *Testimony of the Church* in every Age concerning the CANON of the OLD TESTAMENT, and the BOOKS that belong thereunto.

XIV. Where the Question will not be 1. Whether those *Apocriphal Books* either have been heretofore, or may still *be read in the Church*, for the better Instruction and Edifying of the People in many good Precepts of Life: 2. Nor whether they may be joyn'd together in one *Common Volume* with the Bible, and comprehended under the general Name of *Holy Scripture*, as that Name is largely and improperly taken: 3. Nor whether the Moral Rules, and profitable Histories or Examples therein contained, may be set forth and cited in a Sermon or other Treatise of Religion: 4. Nor whether the Ancient Fathers thought these Books, (at least many Passages in them) worthy of their particular consideration both for the Elucidation of divers places in the Old Testament, and for the better inabling of them to get a more perfect understanding of the Ecclesiastical Story: 5. Nor yet, whether in the very Articles of Faith, some certain Sayings that are found in those Books, (agreeable herein to the others that are Canonical,) may not be brought for the more aboundant Explaining and Clearing of them. For all this we grant. And to all these purposes there may be good use made of an Apocryphal Book. But the *Question* only is, Whether *all* or *any* of those Books be purely, positively, and simply *Divine Scripture*, or to All Purposes, and in All Senses *Sacred and Canonical*, so as that they may be said, (or were ever so accounted) to be of the same *Equal and Soveraign Authority* with the Rest, for the *Establishing* and *Determining* of any *Matter of Faith*, or *Controversie in Religion*, no lesse then the *True and undoubted Canonical Books of Scripture* themselves.

XV. And

XV. And in this Senſe what BOOKS were Anciently Received into the CANON, and what were not, we are to enquire in order. Of Them firſt, whom it *firſt* concern'd to know them *Perfectly*; and then of Others that Received the *juſt Number* of them, and ſo delivered them over to Poſterity. For thus doth every Nation take knowledge of their own peculiar Lawes and Hiſtories that belong unto them; of which, as there is no better aſſurance to be had then from the Records of thoſe Times, wherein they were firſt enrolled, and the joynt Teſtimony of thoſe Perſons, who then lived upon the Place; So in our preſent Caſe, They that were the neareſt, both in regard of Time and Place, to the firſt writing and delivering of thoſe BOOKS, which GOD then committed to the Cuſtody and Care of his Church, ought certainly before all Others to be of moſt Credit with us in giving *their Teſtimony* unto them.

XVI. To make it therefore undeniably appear, That the Church of England, together with all Other Reformed and Chriſtian Churches abroad, are better Obſervers of this SCRIPTURE-CANON, then the Church of Rome now is: 1. We are firſt to enquire of the Ancient Judaicall Church, which received the CANONICAL BOOKS of the OLD TESTAMENT from MOSES and THE PROPHETS: 2. And then of the Chriſtian Church, which Received The BOOKS both of the OLD TESTAMENT and the NEW from CHRIST and his Holy APOSTLES. For The ORACLES under the OLD TESTAMENT had their Period with The PROPHETS; and under the NEW ſpake no more after the Time of CHRIST'S DISCIPLES. And what Writing ſoever it be, that hath not firſt been Received and Delivered by them, as properly belonging to the undoubted CANON of DIVINE

SCRIPTURE, cannot either by any Tract of Time, or by all the Power under Heaven, be made CANONICAL; which is so great and so irrefragable a Truth, that Cardinal *Bellarmine* himself is forced to [a] Confesse it, even in his greatest heat and opposition against us. Nor can his Evasion here serve him to any purpose; to say, That though the Church may not at her own pleasure *Make* a Book Canonical, which was not so before; Yet by vertue of some Ancient Testimonies she may *Declare* it to be Canonical, (as the Church of Rome hath lately done,) for all after-Ages to Receive it. For, as it shall appear by this following Discourse, that those *Ancient Testimonies* are but pretended, and that none can clearly be produced to that purpose, they being made, both by him and others, to speak that which they never meant; So if any such might be brought, yet would they stand him (or the Church of Rome) in no stead at all, for the Addition of any New BOOKS to the OLD TESTAMENT, (which are the Books now onely in Controversie;) For having [b] formerly acknowledged, as he doth often [c] after, that the Church of the Jews had no such BOOKS in their BIBLE, that is, neither more nor lesse then we have in Ours, (wherein he sayes very true,) all the Testimonies that he can pretend to bring against it, will be brought against the Truth and himself both; there being no subsequent Ages able to give good Testimony to a Thing which never was, or to say, they received from the Jews such BOOKS as the Jews never had, nor Received themselves. For then should they Testifie that, which were altogether False.

[a] Lib. 1 De ver. Dei, c. 10. Sect. Itaq; *Fatemur Ecclesiã NULLO MODO posse facere Librum CANONICUM de NON CANONICO, nec contrà.*

[b] Ibid. in princ. *Omnes Libros quos protestantes non recipiunt, etiam Hebræi non admittunt,* & Sect. ad locum.

[c] Ibid. Sect. Jam hæc & Sect. Respondent & cap. 14, Sect. 1.

CHAP.

Chap. II.

The Testimony of the Ancient Judaical Church.

XVII. THe Honour and Priviledge, which the [d] *Posterity of Jacob* sometimes had above all the World besides, was to be that peculiar People of God, to whom he was pleased *to make his Laws and his Scriptures known*; Nor was there then any other *Church* but *Theirs*, or any other [e] *Oracles of God*, then *what were committed to Them.* For they had *All* [f] that were then Extant; and all written in their *own Language.*

d Psal. 147.19. *Verba sua declaravit Jacobo, præcepta atq; statuta Israeli; non sic fecit Omni Nationi.*

e Rom.3.2. *Quibus credita sunt Eloquia Dei.* f S. Aug. in Psal.40. *Proferantur Codices Judæorum; apud ipsos sunt Lex & Prophetæ, in quibus Christus prædicatus est.* Et in Psal. 56. *OMNES ipsos Libros habent Judæi.*

XVIII. These they divided into *Three several Classes.* Whereof the First comprehended The Five Books of Moses; the Second All The Prophets; and the Third Those Writings which they called [g] The *Chethubim*, or BOOKS that were written by the Holy Men of God, who were not so properly to be Rank'd among the Prophets: From whom both the *Five Books of Moses*, and these *Chethubim* were distinguished, because howsoever they were all written by the same Prophetical Spirit and Instinct, which the *Books of the Prophets* were; yet *Moses* having been their special Law-giver, and the *Writers of these Other Books*, having had no Publick Mission or Office of *Prophets*, (for some of them were *Kings*, and others were *great and potent Persons* in their Times,) they gave either of them a *Peculiar Class* by themselves.

g The Greeks called them Ἀγιόγραφα.

XIX. In this Division as they reckoned *Five Books* in the First Class, so in the Second they counted *Eight*, and in the Third *Nine*; [h] *Two and Twenty* in all; in Number equal to the [i] Letters of their *Alphabet*, and as fully comprehending all that was then needful to be known and Believed, as the Number of their Letters did all that was requisite to be said or written. And hereof after this manner they made their Enumeration.

h S. Hieronym. in Prologo Galeato. *Fiunt pariter veteris Legis Libri XXII.* (1.) *Mosis Quinque, & Prophetarũ Octo, Hagiographorum Novem.*

i Sixt. Senensis li. 1. p. 2. *Ut quemadmodũ apud Hebræos XXII Literæ, quibus Omnia quæ dici scribiq; possunt, comprehenduntur; ità XXII Volumina sint, quibus continentur Omnia, quæ de Divinis Rebus sciri & enunciari queant.*

The Books of *Moses*:
- *Genesis.*
- *Exodus.*
- *Leviticus.*
- *Numbers.*
- *Deuteronomy.*

} V.

Four Books of the former Prophets:
- *Josuah.*
- *Judges* & † *Ruth.*
- *Samuel* 1. & * 2.
- *Kings* 1. & * 2.

} IIII.

Four Books of the later Prophets:
- *Esay.*
- *Jeremy* and his ‖ *Lamentations.*
- *Ezechiel.*
- [a] The Book of the XII lesser Prophets

} IIII. } VIII.

And the Rest of the Holy Writers:
- King *David's Psalter.*
- King *Solomons Proverbs.*
- His Book of the *Preacher.*
- His *Song* of *Songs.*
- The Book of *Job.*
- The Book of *Daniel.*
- The B. of *Ezra* and † *Nehemia.*
- The Book of *Esther.*
- The B. of * *Chronicles* 1. & 2.

} IX.

XXII.

† Which was put as an Appendix to the *Judges*.

* The Hebrewes counted them but *one Book* apiece.

‖ Counted but for *one Book*.

a Which were all put into *One*, and called the *Book of the Prophets*. Acts 7. 42.

† The Jews reckoned them both together for *One*.

* And these Two went with them but for *One Book*.

Which laſt *Book of the Chronicles*, containing the Sum of all their former Hiſtories, and reaching from the Creation of the World to their Return from *Babylon*, is a perfect [a] *Epitome of all the Old Teſtament*, and therefore not unfitly ſo placed by them, as that it concluded and cloſed up their whole BIBLE.

[a] S. Hier. Epiſt. ad Paulin. *Liber Chronicorum eſt Inſtrumenti veteris Epitome.*

XX. Other *Diviſions* of theſe Books were [b] afterwards made, and the *Order* of them was ſomewhat altered, (as in divers reſpects they may well be,) but The BOOKS were ſtill the *Same*; and as the *Number* of them was never augmented, during the Time of the Old Teſtament, ſo there were no *Additional Pieces* brought in, or ſet to any of them at all.

[b] Vide Pag. 15. num. XXIIII.

XXI. It is generally Received, That after the Return of the Jews from their Captivity in *Babylon*, all the BOOKS of the SCRIPTURE having been Reviſed by *Ezra*, [c] (then their Prieſt and their Leader,) who [d] digeſted them likewiſe into thoſe ſeveral Claſſes before rehearſed, were by him, and the Prophets of God that lived with him, Conſign'd and delivered over to all Poſterity. But this is ſure, That after his Age, and the Time of the Prophet *Malachi*, (who was *One* among [e] thoſe that prophecyed in that time,) there were no more *Prophets* heard of among the Jews [f] till the time of S. *John the Baptiſt*, and therefore no more Propheticall and Divine SCRIPTURES between them.

[c] Neh. 8. 1. 3. & 9. S. Hier. contra Helv. c. 1. Theodoret Præfat. in Pſal. [d] Hilarius Prologo in Pſalmos. *Quos* (ait) *Eſdras in volumen unum collegit & retulit.* Iſidorus Orig. lib. 6. cap. 1. *Hebræi v. Teſtam. Eſdrâ Auctore, juxta Numerum Literarum ſuarum XXII Libris accipiunt; dividentes eos in Tres Ordines, Legis Scilicet, & Prophetarum, & Hagiographorum.* Genebr. Chr. p. 183. & 251. *Ezras autor fuit diviſionis Libr. Sacr. Legis in Quinq. Prophet. in Octo. Hagiogr. in Novem.* [e] Haggai, and Zachary were Two other. [f] Vide pag. 2. ſuprà. *Item*, Genebr. Chron. ad an. m. 3640. *Secundum Templum carebat Spiritu, ſive afflatu Sancto, qui Prophetas olim corripiebat. Nam à Malachia ad Johannem Chriſti Baptiſtam nulli Prophetæ extitêre.* Item, Janſenium ad cap. 48. Eccl. *Poſt promiſſum Johannem Bapt. in Prophetia Malachiæ, nulla extat Prophetia ſcripta ab aliquo Propheta, quæ Canonicus habetur, quouſq; ille promiſſus veniret, à quo incipit N. Teſt.*

XXII. The

XXII. The BOOKS then of the OLD TESTAMENT, such and so many as they were after the Captivity of Babylon, in the time of *Esdras*, the same and so many beings, accurately preserved by the *Jews*, and continuing among them unto the Time of our *Blessed Saviour* (as they do likewise still unto this very Day,) without any Addition, Imminution, or Alteration descended to *the Christians*.

XXIII. That which is here pretended by [g] *Genebrard*, That besides this *First* CANON of SCRIPTURE made in the Time of *Esdras*, there was Another made in the Time of *Eleazar* the High Priest, by a Councel then assembled at Jerusalem, when they sent their LXXII Interpreters to *Ptolomie* King of Egypt for the Translating of their *Hebrew* Bible into *Greek*, in which Councel they Canoniz'd the Books of *Tobit*, *Ecclesiasticus* and *some* [h] *others*: Moreover, That besides this *Second* CANON, there was also [i] a *Third* established, by a Councel there assembled in the time of *Sammai* and *Hillel*, wherein they Canonized the Books of the *Maccabes*; All this, is but a Device and an Imagination of his own Head only; For other Proof of what he saith in this Cause hath he None, either out of * *Epiphanius* for *Tobit*, or out of * *Josephus* for the Book of *Ecclesiasticus*; as will [k] hereafter clearly appear. Nor indeed is there any probability or likelyhood in it at all, when all the World knowes, that the Jews (who have alwayes been both religious and [l] superstitious observers of their Fathers Traditions,) never yet admitted, never

[g] Chronogr. lib. 2. pag. 190. col. 2. *Synodus Hierosol. &c. in qua videtur editus Secundus Hebræorum Canon. Nam præter XXII Libros Sacros, alii in Egyptum delati sunt, ut Tobiæ, &c.* And pag. 284. col. 1. who is herein followed by *Maldonate*, De Sacram. Pœnit. q. de purg. p. 145. And by *Serarius* in Maccab. præloq 3. [h] *Baruch* and *Judith* at the least. Id. Genebr. p 284. [i] Idem pag. 197. *Ubi confirmati Libri Judith, Tobiæ, &c. Ubi & Libri Maccabæorum videntur inter Sacros primùm relati. Et Tertius Hebræorum Canon conditus.* * *Both* cited for this purpose by *Genebr.* pag. 190. [k] Pag. 23. & pag. 108. & pag. 168. num. 80. [l] *Qui sua sic amant, ut nulla gens insaniùs.* Erasmus in 1 Tim. 1.

acknow-

acknowledged, nor never heard of any such *Second* or *Third Canon of Scripture* among them; having most exactly kept themselves to *The First*, as it was consigned and delivered to them by the *Prophets*. Which is so fully attested not only by the Modern and Ancient Jews, but confirmed likewise by the Greek and Latin Fathers of the Church, as it is most an end so freely acknowledged by the Writers in the Roman Church it self, that it would be too importune and superfluous a labour to recite here all their Depositions to this purpose.

XXIIII. It will be enough to produce only the Testimony of *Josephus* who lived in the Time of the Actles, & wrote the Antiquities of the Jews (of whom he was one himself) in a most exact and diligent manner. His Testimony so great in this matter, that it is repeated by [a] *Eusebius* & put into his *Ecclesiastical History* full at length; being to this effect which followeth. "[b] That the Judaical Church had only XXII BOOKS of SCRIPTURE, which 'might justly challenge credit and Belief 'among them. Whereof FIVE were the 'BOOKS of MOSES, containing little lesse 'then 3000 years; and THIRTEEN the 'BOOKS of the PROPHETS, wherein they 'wrote the ACTS of their Times from the 'Death of *Moses* to the Reign of *Artax-*'*erxes* King of *Persia*: and FOUR more, 'containing both Hymns to God, and Ad-'monitions to Men for the amendment of 'their Lives. But from the time of *Artax-*

[a] Euseb. Hist. Eccl. lib. 3. c. 9. *alias* 10.

[b] Josephus lib. 1. contra Apionem: Ἐτοὶ παρ' ἡμῖν δύο μόνα πρὸς τοῖς ἑκκαὶ εἰκοσὶ βίβλία, &c. *Sunt Nobis duo tantùm & Viginti Libri, totius temporis descriptionẽ continentes, quibus meritò fides habetur. Horum QUINQUE MOSIS sunt, qui & leges continent & humani generis propagationem, & ad mortem usque illius extenduntur. Tempus hoc Tribus Annorum millibus paulò minus est. A mortè vero Mosis usque ad Regnum Artaxerxis, qui post Xerxen Persarum Rex fuit, PROPHETÆ Mose posteriores suorum Temporum Res gestas TREDECIM LIBRIS complexi sunt.* (* These are the Books of Josua; Judges and Ruth; Samuel; Kings; Esay; Jeremy and Lamentations; Ezechiel; The XII Prophets; Daniel; Job; Ezras and Nehemias; Esther; and the Chronicles.) *Reliqui QUATUOR Hymnos ad Deum, & Admonitiones ad corrigendam hominum vitam continent.* (These be K. *Davids* Psalter; The Proverbs; Ecclesiastes; and the Song of Solomon.) *Ab Artaxerxe autem ad nostra usque tempora sunt quidem quædam SCRIPTA, non tamen ità fide digna, sicut PRÆCEDENTIA, quia non fuit certa PROPHETARUM SUCCESSIO.*

(*) All these so counted by *Gretser* himself l. 1. de V. D. c. 7. unless it be *Job* and *Hester*, of which see hereafter, Paragr. 36.

"erxes, that though *certain Books* had been written, "yet they deserv'd not the same Credit and Belief, "which the *Former* had; because there was no Cer- "tain Succession of PROPHETS among them. In "the mean while what Belief they had of THE "TRUE SCRIPTURES, which they only acknow- "ledged, and how Faithful they were towards them, "c was from hence most manifest, That though they "were WRITTEN SO LONG TIME BEFORE, "yet durst NEVER ANY MAN PRESUME either "to ADDE, or Diminish, or Alter ought at All in "them: it being a *Maxime* ingrafted into every one "of that Nation from their youth, and in a manner "born with them, To hold these WRITINGS for "THE ORACLES of GOD, and remaining con- "stant to them, if need were, willingly to Dye for "them.

c Idem. lb. *Res ipsa verò ostendit, quantam nos SCRIPTURIS NOSTRIS Fidem habeamus. Quùm enim TANTUM INTEREA ÆVI SIT ELAPSUM, NEMO tamen ILLIS vel ADJICERE QUIDQUAM, vel Admere, vel Mutare ausus est.* Nempe *Omnibus Judæis ab ineunte ætate insitum, & quasi innatum est, hæc DEI DOGMATA existimare, inq; Illis Permanere, & pro Illis cupidè, si necesse sit, mori.*

Agreeable whereunto we have the Testimony also of *Philo*, who lived in the same Age with *Josephus*, d "That the Jewes would rather have suffered a "Thousand deaths, then that any thing should be "Once altered in all the Divine Lawes and Statutes "of their Nation.

d Philo Judæus apud Euseb. de præpar. Evangel. lib. 8. *Ne unicam quidem in his vocalem immutarunt; quin imò malint Millies mori, quam Legibus illis & Statutis quidquam derogare.*

XXV. It is therefore but a vain and groundless Assertion of Them, who say here, That the *Other Books*, now in Controversie, were *Once* Received into the CANON by the Jews that lived *before Christ's* time, but that they were from *that* time *after* rejected by their Followers; which is *Cardinal Perron's* Con- ceipt in his [a] Reply to *King James*. For first there is

a Pag. 442.

no

no Author to be produc'd (unleſſe it be out of *Genebrard's* dreaming [b] *Videtur*,) by whom it may appear, that ever they had any ſuch *Canon* among them. Secondly, had there been any ſuch, they were too tenacious of their Lawes, and Traditions of their Elders, ſo ſuddenly to have parted with it. Thirdly, to what purpoſe ſhould they have done it? or what ſhould they have gain'd by it? Some ſuſpition there might be indeed, that they would have been content to aboliſh *thoſe Scriptures* that prophecyed of the coming of *Chriſt* into the World, at the ſame time when they rejected him; but in *theſe Additions of Scripture*, there are no ſuch Prophecies at all. If the Jews would have mutilated any Books that herein made againſt them, they would rather have rejected *Eſay*, and *Daniel*, then *Tobit* and *Judith*. In *One* [c] *Pſalm* of *David*, in *One* [d] *Chapter* of *Eſay* there is more ſaid concerning *our Saviour*, againſt the *Jewes*, then in *all theſe controverted Books* put together: and it cannot be well imagined, that they would reject *theſe Books*, which did them no hurt, and retain *thoſe*, which made moſt againſt them, but that the *One* was *True Scripture*, which they durſt not reject, and the *Other* was *none*, which they had never received. For Fourthly, had *theſe Other* ever been Parts of the *Canonical Scriptures*, it had been a wicked *Sacriledge* in the Jews to reject them: and *Chriſt*, that ſo often and ſo ſharply reprehended theſe Men for taking away the True *Senſe of the Scriptures*, would he not much more have condemned them, and laid ſo great a Crime to their charge, if they had taken likewiſe away any *Parts* (or *whole Books*) of the *Scriptures themſelves*? but in that neither *He* nor his *Apoſtles* ever accuſed them of any *ſuch Sacriledge*, it is as good as a clear Evidence to us, that they never committed it. Fifthly, and Laſtly, in what Language were they firſt written?

[b] Supra. num. 23. vide nu. 80.

[c] Pſal. 22.

[d] Chap. 53.

ten? For all the *Canonical Books* of the Old Testament were originally written in *Hebrew*, (except a few parts only of *Daniel* and *Ezras*, written in the *Chalde Dialect*, whereunto the Jews during the time of their Captivity in Babylon had been accustomed,) but *these Other* Books were all confessedly first written in the *Greek* Tongue, which was for the use of the *Hellenists* or *Dispersed Jews* abroad, and not for them that dwelt at *Jerusalem*, or in *Palestine* at home, where it was but little understood: and where those Books were so far from being Received into their *Scriptures*, that they were never publickly read, or admitted into their *Synagogues*.

XXVI. What therefore was not *Canonical* to Them, cannot be, as any part of the Old Testament, *Canonical* to us. For it implyes a Contradiction, That a Book should be *Canonical* under the Old Testament, and yet under that Testament should never be taken into the *Canon*, nor numbred among those Books, that were then only Receiv'd and Believ'd to be *Canonicall*; of which Nature and Account these *controverted Books* must have truly been, or else, it is not the *Vote* of a few Persons in the Councel of *Trent*, nor of all the World besides, that will ever make them to have been so, while the World stands. *Votes* may do much, but *Votes* shall never make that to *have been*, which never *was*, nor any thing to be a *Truth*, which Men know to be *False*. The Truth is, that the *Judaical Church* never had more then *XXII Books of Scripture*, strictly and properly so taken, as is clear by the *Former Testimonies*, and therefore the *Christian Church* which was to follow, and own the *same Scriptures* which they did, as being left to their charge and custody by MOSES and THE PROPHETS, neither might, nor did Receive *any other* from them.

XXVII. The

XXVII. The Exception which *Cardinal* [a] *Perron* here taketh against us for producing the Testimony of *Josephus*, wherein he sayes [b] The Book of JOB is omitted, is a meer Divination and Fancy of his own. For from what words of all the Passage recited before out of *Josephus* may any Man collect, that he counted not the Book of JOB to be Canonical? or what other Book would the Cardinal have had added, to make up the Number of *Two and Twenty*? To alledge for his Proof, that in [c] All the Writings of *Josephus*, there is no Mention made of *Job's History*, is nothing to the purpose; For *Josephus* [d] proposing to himself, to write only *The Antiquities of the Jews*, and to Defend [e] the Honour and Lawes of his own Nation against *Apion*, had no occasion to write any thing concerning the History, or the Defence of JOB at all, who was of another Countrey, and needed not any further mention here, then to be reckon'd by *his Book* among the [f] *Rest*, as a known and undoubted Part of the *Bible*.

a *Repliq. lib. 1. c. 50.*

b Pag. 438. *Au Catalogue de Josephe autheur Hebrieu le Liure dé JOB est obmis.*

c *Et en toutes les Antiquitez judaiques du mesme Josephe, il n'est faict aucune mention de l' histoire de JOB.* Ibid.

d Proæm. Antiq. Judaic.

e Llb. contr. Apion.

f Of the 2d Classe, pag. 12.

XXVIII. But *Gretser* the Jesuite hath not so much Reason as the Cardinal. For out of the XIII Books reckoned by *Josephus* in his *Second Classe* there, this [g] *Jesuite* excludeth the book of ESTHER, and giveth no Reason for it at all; but to make up the full number of XIII, counting *Esdras* for the XIth, and *Job* for the XIIth, he runs round with a *Vertigo*, and counteth *Esdras* over again; not remembring what he said before.

g Gretz. defens. li. 1. De Verb. Dei cap. 7.

XXIX. That which *Geneb.* [h] and the *Cardinal*, (besides some others,) pretend here to object out of *Josephus* against himself, for the Canonizing of the *Maccabes* and the Book of *Ecclesiasticus*, if the Greek Copies of *Josephus* be view'd, or the Translation followed that *Ruffinus* made of him, will appear to have but little strength of Reason in it. For first his Rela-

h *Genebr.* chron. li. 2. p. 190. 199 *Du Perron*, ubi s. p. *Feuard.* not. in Arnob. & Serapionis conflict. l. 2. *Mald* de Sacr. panic. pag. 146. *Serar. in* Maccab. prælcq. 3.

tion concerning the *Maccabes* is a different Story from that *Epitome* which we have given us of *Jason* the Cyrenian; and Secondly the Book of *Ecclesiasticus* he citeth not at all; as we may learn from *Sigism. Gelenius*, who took pains to review the *version of Russinus*, and from *P. Pithœus*, (one of the most approved Writers for learning and judgement in all matters of this nature,) who gives his Censure of the Copie printed at *Basil* in the words here cited, at the * Margin. For the words of the *Son of Sirach* have very little or no agreement with the Discourse of *Josephus*; the *ONE* speaking hyperbolically of the [a] *Malice and wickedness of a Woman*, but the *Other* only of the [b] *Inferiority and subjection to her Husband, whereunto* ‖ *the Law of Moses had most justly obliged her.* Indeed χείρων (which is the word that *Josephus* useth) signifieth sometimes *More wicked, or worse*, and sometimes *Inferiour*; and this was it which deceived his Interpreter who took it in the first sense, when he should have taken it in the latter: For so the old Version of [b] *Russinus* took it, since whose time those words that now follow in *Josephus*, concerning [c] the *wickedness of a woman*, have been added to his Text by some bold and inconsiderate Transcriber of his Book, herein peradventure following some mistaken Reader or other, that to the word χείρων had noted the saying of *Ecclesiasticus* in his Margin, without any further regard had to the true intent and scope at which *Josephus* aimed. *

* P. Pithœus in opusc. pag. 8. *Sanè quidem, quod apud Josephum lib. 2. contra Apionem in Exemplari edito Basileæ, ex Ecclesiastici cap. 42. in Mulieres dictum legimus, aliunde irrepsisse, præter Argumenti ipsius & Tractatus rationem, vetustior Russini Interpretatio facit, ut extrà calumniæ suspitionem, facile admittam.* [a] Ecclus. 42 14. *Better is a Man that doth ill, then a Woman doing well.* [b] *Mulier autem (inquit) inferior est viro per omnia. Obedit igitur, &c.* in versione Ruffini. lib. 2. Josephi contra Apion. ‖ Genesis 3. 16. [c] Καὶ ἡ πονηρία ἀνδρὸς ὑπὲρ ἀγαθοποιὸς γυναικός.

CHAP. III.

The Testimony of the first Christian and Apostolical Church.

XXX. IN the Writings of the *New Testament*, though we have no particular *Catalogue* given us of all the *Several Books* which belonged to the *OLD*, yet by the special Notes and Characters, that are *there* both by *Christ*, and his *Apostles*, set upon them, we may evidently distinguish them from all *other Books* whatsoever.

XXXI. And first the SCRIPTURES, that *Christ* recommended to his Disciples, related to the *former Partition* that had been made of them by the *Jews*, and were no other, then what were then found [a] *Written in the Law of Moses, in the Prophets, and in the Psalms*; (where the *Psalmes* comprehended all the *Hagiographa*, and being the First and most Eminent Book among them, gave the *Denomination* to the Rest;) So that all those *Scriptures* which are not contained within this *Division*, and cannot be referr'd to One of these *Three Classes*, (as none of the *Controverted Scriptures* can be,) are by *Christ* himself excluded out of the CANON of the OLD TESTAMENT. For to *those Three* he [b] reduced ALL THE SCRIPTURES that were then Extant, or acknowledged by him. Which is likewise S. *Augustines* own Confession, and the true sense that he gives to this place in S. *Luke*, when for this very reason he excludeth the *Maccabes* out

[a] S. Luc. 24. ver. 27. 44, 45. *Et exorsus à Moyse interpretabatur eis in OMNIBUS SCRIPTURIS, &c.*

[b] Ambr. Catharin. in opusc. de Script. Canonicis. Sixt. Senen. Biblioth. lib. 1. Sect. Partitio 1. & Maldonat. *in* 24. *Luca. do all acknowledge it.*

out of that *Division* * because *they had not the Testimony of Christ to be his witnesses*, and were neither *comprehended in the Books of the Law of Moses, nor in the Prophets, nor in the Psalms*; for these were || *all the Canonicall Scriptures*, that the OLD Church received upon *Divine Authority*.

* *S.* Aug. lib. 2. contra Gaud. c 23. *Hanc quidem Scripturam, quæ appellatur Maccabæorum, non habent Judæi sicut Legem, & Prophetas, & Psalmos, QUIBUS Dominus Testimonium perhibet tanquam TESTIBUS SUIS.* || Idem de unit. Eccl. cap. 16. *Demonstrent Ecclesiam suam in præscripto Legis, in Prophetarum prædictis, in Psalmorum Cantibus, hoc est, in OMNIBUS CANONICIS SANCTORUM LIBRORUM AUTHORITATIBUS.*

XXXII. Nor did the *Apostles* after *Christ* ever recommend any *other Scriptures*, of this nature, to us, then what were contained under *those Three Heads*. Whereof they give us these distinctive and proper *Characters*, by which we may know them; That [a] *they were written by Moses and the Prophets*; That *by* [b] *those Prophets God spake of Old time to our Fathers*; That *all their* [c] *Prophecies were sure and certain*; That [d] *not so much as one Word or Tittle of them should ever fail*; That [e] *all Scripture is of Divine Inspiration*; And that [f] *the Oracles of God were committed to the Jews*. None of all which Notes can be set upon the *Books* that are now controverted.

a Acts 24.14. *Believing all things which are written in the Law and the Prophets.* Acts 26.22. *Saying no other things then those which the Prophets and Moses did say* Acts 28.23. *To whom he expounded and testified the kingdom of God, perswading them concerning Jesus, both out of the Law of Moses, and out of the Prophets.* *b* Hebr. 1.1. *c* 2 Pet. 1.19. *d* 1 Pet. 1.25. *e* 2 Tim. 3.16. *f* Rom. 3.2.

XXXIII. Then, in all the *New Testament* we finde not any one Passage of the *Apocryphal Books* to have been [g] alledged either by *Christ* or his *Apostles* for the Confirmation of their Doctrine, no Examples produced from them, no advertisement given, no mention made of them (more then of *other Foreign Writings*) at all. Which is an evident Signe, That what account so ever they had them in besides, yet they never held them to be of the same *Equall and Divine*

g *Index Testimoniorũ à Christo & Apost. in N. Testamento citatorũ ex veteri. In fine Bibliorum vulg. edit. Sixti 5. & Clem. 8. pp. jussu recognit. Venet. 1616.* And remarkable it is, that in this Index there is never a Testimony set down out of the Apocryphal Books.

vine Authority with the *Prophetical and Canonical Scriptures* themſelves; whereof, (over and above the high and venerable *Characters* that they give of them in general) they mention not much fewer then *Three Hundred paſſages* in particular.

XXXIII. Laſtly, beſides the Common Voice of the *Ancient Fathers*, (whom we ſhall [a] hereafter produce to this purpoſe,) we have the Acknowledgement of ſundry the *chief Writers* even among them of the *Roman Profeſſion*, That the *Books* which they have lately introduced into the *Canon* [b], were never either *Confirmed*, or *Received* by the *Apoſtles*.

[a] Pag.

[b] Catharin. Opuſc. de Script. Canonicis. *Quod autèm Apoſtoli multos Libros veteris Teſtamenti, qui dicuntur & verè ſunt habiti ut Canonici, ſaltem APPROBAVERINT, NULLUM EXIAT TESTIMONIUM, UT PER SE PATET.* Stapleton. de Autorit. S. Script. lib. 2. cap. 4. Sect. 14. *—Sapientiam, Eccleſiaſticum, Tobiam, Judith, & aliòs V. T. Libros APOSTOLORUM Temporibus NON CONFIRMATOS*—&c.

XXXV. And yet becauſe there be *Some Others* among them, that pretend the contrary, and undertake to ſhew, That both *Chriſt*, and his *Apoſtles* have not only uſed divers *Phraſes* that are to be found in theſe *Apocryphal Books*, [c] but likewiſe alledged many remarkable *Paſſages* out of them, and thereby given them their *Canonical Authority*; it will not be altogether unneceſſary to examine the *Particulars*, whereupon they inſiſt; and to declare the invalidity of them all.

[c] Coeffet. en ſon Apologie. *Au Noveau T. nous avons de grandes traces de l' AUTORITE' de la plus-part de ces LIVRES.*

XXXVI. 1. In the Firſt place, for the Canonizing of the *Book of Wiſdom* [d] they produce S. *Paul*, and ſay, that *Rom.* 11. 34. (*Who hath known the mind of the Lord, or Who hath been his Counceller?*) is taken out of *Wiſdom.* 9. 13. (*For what man is he that can know the Councel of God, or who can think what the will of the Lord is?*) But [e] *Gretſer* is ſomewhat aſham'd of this Inſtance; and our Anſwer to it is, that the Sentence which S. *Paul* citeth is clearly taken out of *Eſay* 40. 13. where

[d] Catharin. *Opuſc. de Script. Canon.* Sixt. Senenſ. Biblioth. lib. 8. hær. 9.

[e] Defenſ. Bell. c. 13. *Nullus eo utitur argumento, ut demonſtrativo.*

Where both the Sense and the * Words (in that Translation which the *Apostle* followed) are altogether the same as in the *Book of Wisdom* they are not. Secondly, As much may we say to what † they note upon ‖ *Hebr.* 1.3. Where *Christ* is called *the Brightness of his Fathers Glory*, alluding to *Sap.* 7. 26. Where *Wisdom* is called *the Brightness of Everlasting Light*; for as it is not certain Whether *S. Paul* ever saw *that Book of Wisdom*, or no, which, for ought we know was not Extant before his time, nor compiled by any other Author then [a] *Philo the Hellenist-Jew of Alexandria*; so there be several Expressions in the *undoubted Scriptures*, concerning the *Representation*, the *Splendor*, the *Wisdom and the Glory of God*, whereunto he might allude in this his *Epistle to the Hebrews*, as he had done before in his [b] *Epistle to the Colossians*, & in his [c] 2d *Epistle to the Corinthians*, setting forth *Christ* there, to be *The Image of the invisible God, and the First Born of every Creature, by whom all things were created, and do still consist*; the substance and ground whereof may be found in [d] *Ezek.* 1.28. *Esay* 9.6. & 6c.1. *Psal.*2.7. & 136.5. 2 *Sam.*7.14. *Jer.*51.15. & 10.12. to some of wch places the *Apostle* himself refers in this [e] *Place to the Hebrews.* 3ly That which is said of *Enoch*, [f] (*Hebr.* 11.5.) needs not the [g] *Book of Wisdom* to confirm it, for the Story is clear in [h] *Genesis*, and in the translation of the *Septuagint* (which S. Paul follow'd) the words are alike. Fourthly, [i] *That the Powers which be, are ordained of God*, was said by the *Wisdom of God* it self in [k] *Solomon*: and Fifthly, *That* [l] *God is no accepter of Persons* is taken out of the words of *Moses* in [m] *Deuteronomy.* And yet there are, that refer both these Maximes to [n] the *Book of Wisdom*, as if S. Paul had found them no where else.

* Juxta LXX *Interpretes.* Τὶς γὰρ ἔγνω νοῦν κυρίου ἢ τὶς σύμβουλος αὐτοῦ ἐγένετο; Esai.40.13. *So* Tertull. contra Marcion. *l.*5.*c.*14. S. Basil de Sp. S. *c.* 5. S. Ambr. Lomb. Thom. & Cajetanus in *Rom.* 11. 34. *all refer this place to Esay.*

† Catharin. opusc. de Script. Can. Sixt. Senensis Bibl. lib. 8. hær.9. Coccius To.1. Thesaur.l.6.art.9.

‖ *Fortè sic legend. in Sixt. Senen. quia in c.*11. *ad Heb. & c.*6. *Sap.nulla habetur convenientia.*

[a] *S.* Basil. Ep. ad Amphiloch. S.Hier. pref. in Libros Solomon. Beleth.de div. offic.cap.60. Jo.Sarisbur. Epist. 172. Thom. in Dionys. de div.Nom. c.4. lect.9. Bonavent. in lib Sapient. Lyranus in eundem Librum. Et alii quamplurimi.

[b] Colos.1.15,16.

[c] 2 Cor.4.4.

[d] *So was the Appearance of the* BRIGHTNES, *the* LIKENES *of the* GLORY *of* GOD.

[e] Verse 5.

[f] Hebr 11.5.

[g] Wisd.4.10.

[h] Gen.5.24.

[i] Rom.13.1. [k] Prov. 8.15,16. [l] Rom. 2.11. Gal.2.6, Ephes. 6.9. Colos. 3.25. [m] Deut. 10.17. [n] Wisd.6.3.&.7.

XXXVII. Next,

XXXVII. Next, for the Authorizing of the *Book of Eccleſiaſticus* they produce [h] *S. Peter* and the Epiſtle of [i] *S. James*, both of them citing this Sentence out of the Old Teſtament, *All fleſh is as Graſſe, and all the Glory of man, as the flower of Graſſe; the Graſſe withereth, and the flower thereof falleth away; But the Word of the Lord endureth for ever.* Which though it be word for word taken out of the *Prophet* [k] *Eſay*, yet *Sixtus* of *Sienna*, *Coccius*, and *P. Cotton* will needs have it fetched out of the *Fourteenth* [l] *of Eccleſiaſticus*; wherewith the words of the *Apoſtles* have no better agreement then the *Graſſe of the field* with the *wearing of a Garment.*

h 1 Pet. 1.24.
i James 1.10.
k Eſay 40.6,7.
l Ecclus. 14.17.

XXXVIII. Thirdly, in favour of the *Book of Judith* they * bring Two Citations, one made by S. *Paul*, when he ſaid, [m] *They were deſtroyed by the Deſtroyer*, and another by S. *James*, who ſaid, † *The Scripture was fulfilled,—And Abraham was called the friend of God*; both which paſſages (if there were any credit to be given to *Serarius*,) are borrowed out of the [n] *Eight Chapter of Judith*, as we read them in the [o] *Latin Paraphraſe* of that Book; For in the *Greek Copies* there is never a word like them to be found. But whom ſhall the *Jeſuite* perſwade, that the *Apoſtles* quoted a *Latin Paraphraſe*, which was not extant in their time? or if we ſhould grant that the *Greek*, or the *Caldean Copies*, had as much in them of old, as the *Latin* hath now, yet who would believe, that S. *Paul* and S. *James* alluded rather to the Book of *Judith*, then to the Book of [p] *Numbers*, where they that *were deſtroyed by the Deſtroyer* are upon Record at large, and to the Book of [q] *Geneſis*, where the Story of *Abraham* is recited, together with the Second Book of the [r] *Chronicles*, where *Abraham* is called the *Friend of God*, and the Book of [ſ] *Eſay*, where *God* himſelf ſaith of him, *Abraham my friend.*

* Serar. in lib. Judith cap. 8. q. 19. & proleg. 4.
m 1 Cor. 10.10.
† S. James 2.23.

n Judith 8. v. 25. and v. 22.
o *Illi antè qui tentationes non ſuſceperunt cũ timore Domini, & impatientiã ſuam & improperium murmurationis ſuæ contra Dominum protulerint, Exterminati ſunt ab Exterminatore, et à Serpentibus perierunt*, V. 25. *Memores eſſe debent, quomodo pater noſter Abrahам tentatus eſt, & per multas tribulationes probatus, Dei amicus effectus eſt*, V. 22.
p *Num.* chap 14. & chap. 16.
q Gen. 15.16.
r 2 Chron. 20.7.
ſ Eſay 41.8.

XXXIX. For the Books of *Tobit* and *Baruch*, or for the Additions to *Esther* and *Daniel*, I find not any Allegations produced out of the *New Testament*, wherby to give them the Authority of *Canonical Scriptures*; A few *Resemblances* of *Phrases* and *Expressions* there are in many places between them, (as between *Tob.* 4. 7. and *Luc.* 11. 41. *Give Almes of thy Substance*. *Tob.* 4. 17. and 1. *Thess.* 4. 3. *Beware of all whoredom, and fly fornication*. *Tob.* 4. 15. and Matth. 7. 12. *Do that to no man which thou hatest to be done to thy self*. *Baruch* 4. 7. and 1. Cor. 10. 20. *Sacrificing unto Divels, and not unto God*:) But if Resemblances of words be any Reason to make *these Books* Canonical, by the same Reason we should have more *Canonical Books* yet, then the *Canon of Trent* will allow: For the *Prayer of Manasses*, together with the 3d and 4th *Book of Esdras*, that *Canon* rejecteth out of the *Canonical Number*, as well as we; And yet in *that Prayer of Manasses*, where he saith, *That Repentance is not for the just, but for sinners*, there is a fair Resemblance with the saying of *Christ* * *I came not to call the just, but sinners to repentance*: And in the 3d *Book* of *Esdras* that which is said of [a] *Truth* is conformable to the saying of the *Apostle*, [b] *We can do nothing against the Truth*; as in the 4th *Book* of *Esdras* there be many more of the like nature, and some of them [c] more plain then any other that can be brought out of all the *Controverted Books* besides.

* S. Matth. 9. 13.

a 3 Esdr. 3. 12.

b 2 Cor. 13. 8.

c 4 Es. 7. 1. 30. & 8. 3.

XL. But Lastly, for the Canonizing of the *Maccabes* they produce S. *John's* Testimony— [d] *And it was at Jerusalem the Feast of the Dedication*, which, they [e] say, referreth to 1 *Mac.* 4. 59. Yet first, here is no place of *that Book* quoted; and Secondly, they had a *Feast of Dedication* instituted by *Ezra*, which might then be kept at *Jerusalem*; but be it understood of the * *Feast* that *Judas Maccabeus* and his Brethren ordained.

d S. John 10. 22.

e Catharin *ubi sup.* Du. Perron. *Repl. lib.* 1. *cap.* 50. Serar. *prolog.* 3. *in Maccab.*

* For that this Feast was for nothing but the making a New

dained for the *dedication of the Sanctuary* which *Antiochus* and his Souldiers had profaned, the beſt that can be made of it, is no more then the ſpecifying of a *Time* which *the Iewes* then obſerved, and wherat *Chriſt* took occaſion to preach and manifeſt his doctrine to them the more publickly; but what makes this either to the *Citing* of *the Booke*, or to the Adding of any *Canonical Authoritie* thereunto? The *Iewes* are ſaid to obſerve that *Feaſt of Dedication* at this day, and yet they do not acknowledge the *Books* of the *Maccabes* to be *Canonical Scripture*, no more now, then they did in S. *John's* time, who whether he referred to that *Maccabæan Dedication* or no, is uncertain; but howſoever, to this purpoſe he mentioned it not; which is the Confeſſion of ‖ *P. Cotton* the *Jeſuite* himſelf. Another Argument they bring from S. *Paul's* Catalogue of Inſtances in his *Epiſtle to the Hebrews*; where among other *Sufferings* that the *Saints* endured, he reckoneth up [a] *Thoſe that were Tortured*; and though he nameth *no Perſons* here in particular; yet [b] *Monſieur du Perron*, [c] *Serarius*, and [d] *Catharinus*, applying this paſſage to the Story of *Eleazar* and his *Seven Brethren* mentioned in the *Second Book* [e] of *the Maccabes*, are not only peremptory in it, that the *Apoſtle* alludeth there to no *other Perſons*, but that he alledgeth it as a part of [f] *Canonical Scripture*. Where for the *Perſons* the matter is not ſo ſure: For other men are of another minde; and *Paulus Burgenſis* (whoſe *Additions* have the honour, even among the *Romaniſts* themſelves, to be printed with *Lyra's Notes* and the *Ordinary Gloſſe* upon *the Bible*,) underſtands not S. *Paul* here to have ſpoken of *Eleazar* and his *Brethren* in the time of the *Maccabes*, but of the *Saints* & *Martyrs of God* [g], that had been *Tortured* in his own time, under the *New Teſtament*. And for the *Canonical Authority* of the *Book*, (if *any Book* be here cited,) what-

Altar, and it being upon the 25 of December, it may well be thought to have been ſo pre-ordained by God in prefiguration of Chriſts birth, & that in this regard Chriſt would be preſent at it.

‖ Deprav. 198. *La dedicace du Temple ne prouue pas que les Liures des Maccabees ſoyent Authentiques.*

[a] Heb. 11. 35.

[b] Du Perron. Repl. *lib.* 1. *c.* 50.

[c] Serar. *pr.* 3. *in Mac.*

[d] Cathar. *de ſcr. Can.*

[e] 2 Mac. cap. 6 & 7.

[f] *Simili è in Epiſtola ad Hebræos Canonizatur ille Liber Maccab. Secundus.* Cathar. *S. Paul cite l'hiſtoire des Martyrs tympanizez en Matiere de foy, & pour verifier ces Deux propoſitions Theologques, La foy eſt la preuue des choſes non apparentes, et, par la foy les Saints ont vaincu les Royaumes, & operé juſtice.* Du Perron.

[g] Burgens. Addit. Hebr. 11. *De his autem qui ſub. N. Teſtamento fuerunt, ſubdit,* ALII VERO DISTENTI SUNT, *&c.* V. 35.

what ever it was, the Reference here made to it, gave it no more Authority of *Authentick Scripture*, then the words immediately following gave to another Received [h] Story among the Hebrews, that *Esay the Prophet was sawn asunder to death*, whereunto though the *Apostle* might have Reference, when he said there, [i] *They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandred about in Sheep-skins, and Goats-skins, being destitute, afflicted, tormented,*] yet who ever made all these [k] Instances (before *S. Paul* wrote them,) to be *Authentick* and *Canonical Scripture?* or who can with reason deny (if *Monsieur Perrons* reason were good) but that the Story of *Esay's* death ought to be *Canoniz'd*, as well as the Story of *Eleazar* and his *Seven Brethren* in the *Maccabes?* seeing there is as much Reason for the *One*, as there can be given for the *Other*.

XLI. To conclude this Chapter, There be many other Passages in the *New Testament* that have Reference to *several Stories* and *Writings* of Old time, which are not to be found either in the *undoubted* or in the *Controverted Books of Scripture*, as Matth. 27.9. relating to the *Prophet* [l] *Jeremy*. Ephes. 5.14. to *another*. 2 Tim. 3.8. to *Jannes* and *Jambres*. James 4.5 to a *known Saying*. and Jude 14 Verse to the *Prophecy of Enoch*, (not to count the Sentences taken out of *Aratus*, *Menander*, and *Epimenides*, which be three Heathen Authors, & yet quoted by *S. Paul*.) But [m] *Origen* said well and rightly to this matter. [n] *Manifest it is, that the Apostles alledged many Things, which are not elsewhere to be seen in the Canonical Scriptures, being only taken out of Apocryphal Books; and yet those Apocryphal Books must not be accounted by us to be of Equal Authority with the Scripture, for we ought not to passe the bounds which our Fathers have set us.* And herein we rest.

CHAP.

h S. Hieron. in Esaiam c. 57. *Nostrorum plurimi illud quod de passione Sanctorum in Epistolam ad Hebr. ponitur, SERRATI SUNT, ad ESAIÆ referunt Passionem.*

i Hebr. 11.37.

k Burgens. Addit. Hebr. 11. *De Esaia autem & MACCABÆIS non potest sumi Testimonium; cum Persecutiones Eorum non legantur in AUTHENTICA SCRIPTVRA*

l Unless *Jeremy* by the Errour of Transcribers be put there for *Zachary* in whom those words recited by S. *Mat.* are found.

m Or who ever else was the *Author* of that *pious* and *learned work* upon the *Canticles*? *An ancient and approved writer he is.*

n Origen, Prol. in Cantic. *Illud tamen palam est, multa ab Apostolis esse prolata, quæ in his Scripturis quas Canonicas habemus, nunquam legimus; in Apocryphis autem inveniuntur: sed nec sic quidem locus Apocryphis dandus est, &c. Non enim transeundi sunt Termini, quos statuerunt Patres Nostri.*

CHAP. IIII.

The Testimony of the Ecclesiastical Writers, or Fathers of the Church, next after the Apostles in the Second Century.

XLII. AFter the *Apostles* (in whose time the whole CANON of SCRIPTURE was determined,) [a] *The Hour was past*, and *the Dore was shut*: No Addition might be made, nor any *Other Books* taken in, but what they had first received, and left *Sacred* to the Church. Which is not only acknowledged by [b] *S. Augustine*, but likewise by the Doctors of the Church of *Rome* it self, both [c] those that lived before the Councel of *Trent*, and [d] those that have written since.

a Thom. Walden. Doct. fidei, lib. 2. art. 2. cap. 20. *Transiit ergò Hora: non potest jam crescere CANON in Pluralitate LIBRORUM.* b S. August. contra Faust. Manich. lib. 11. c. 5. *Veritas Divinarum Scripturarum non à Quibuslibet, sed ab IPSIS APOSTOLIS ad nostram Fidem ædificandam memoriæ commendata est. Ac PER HOC in CANONICUM AUTORIIATIS culmen recepta.* c Durand. in 3. d. 24. q. 1. Sect. 9. Gerson. de vit Sp. lect. corol. 7. Cajet. in 1 Corinth. 12. d Canus in loc. com. lib. 2. c. 7. *Nec enim alios Libros habemus Canonicos sive V. sive N. Test. quam quos Apostoli probaverunt, & Ecclesiæ tradiderunt.* Bellarm. de verb. Dei l. 1. c. 20. Gretf. def. l. 1. ap. 1.

XLIII. And this was it, that held the *Ancient Fathers* to the OLD CANON; from which the *Greek Church* never yet departed to this day; & till some [e] *few men* (of the *Latin Church* onely) met lately together at *Trent*, the NEW CANON, (in *such Termes* as they there Devised it,) was never heard of. To which purpose having already pass'd through the time of *the Apostles*, we will now proceed in order, and

e *The Number of them all, that made their New Canon in the 4. Session at Trent, was fifty two, and they (for the most part) Italians and Spaniards.*

and search into the *Several Records*, that have bin left unto us concerning this Matter in *all Ages* after them.

XLIIII. The *Apostolicall Constitutions*, (which go under the Name of Pope [f] *Clement* the first,) are of no great Credit with us; yet they that otherwhiles plead for them so earnestly, (as the later Writers in the Church of *Rome* do,) and think they yet so much advantage by them in *Other Matters*, have but little Reason to refuse them in *this*; Where [g] there is an *Enumeration* made of such *Books*, as were then appointed to be Read in the Church and pertained to the *Old Testament*, (the Books of *Moses and Iosua*, *of the Iudges and the Kings*, *of the Chronicles and the Return* [h] *from Babylon*, *of Iob*, *David and Salomon*, *and of the XVI Prophets*,) but of *Tobit* and *Iudith*, or any other of *the Books* that are now in question, there is no mention at all, which is a signe, that in those dayes they were held to be no *Canonical Parts* of the *Scripture*.

XLV. In the *Canons of the Apostles*, (which are [i] said likewise to have bin written by *Him* that wrote the *Constitutions*,) after a particular [k] Recitall of all the Books that be contain'd in the *Old Testament*, the *Wisdome of the Sonne of Sirach* is recommended only (as a Book [l] *Out of the Scripture-Canon*,) *to be learn'd and read by Young Beginners*, but of the *Wisdom of Salomon*, the Books of *Iudith* and *Tobit*, and *the rest* that we acknowledge not to be *Canonical*, there is not a word spoken, unlesse it be of the *Three Books of the Maccabes*, which is *One* more then the *Canon of Trent* will allow, and more by all the *Three* then either [m] *Damascen*, or *Nicephorus*; and many *Greek Authors* besides, ever found in the *Copies* of *those Canons*, that came to their hands, with lesse corruption then they come now to ours. For it is evident by *Zonaras* [n] (however *that*

Canon

[f] *An. Dom.* 102.

[g] Const. Apost. l. 2. c. 57.

[h] Ezra, Nehemia, & Esther.

[i] Bellarm. de Verb. Dei, lib. 1. cap. 20. *Quos Canones vel ipse Clemens condidit, vel quod verius est, ab Apostolis conditos, ipse Ecclesiis commendavit.*

[k] Can. Apost. Can. ultim.

[l] Ibid. Ἐξωθεν δὲ —τιθὶ σοφίαν τὸν συ— ἐχ.

[m] Inficiandi.

[n] Zonar. in Can. 59. Conc. Laodic. Κανόνικα δ' ἐκλέξαν τὰ τῶ πίνακι τῶν ἁγίων Ἀποστόλων ἀπαριθμούμενα· ὥσπερ ἀκανόνιστα, ὧν ὁ κανὼν οὐκ ἐμνήσθη.

Canon of the *Apostles* upon which he makes his *Commentary* (e now printed with this addition of the *Three Maccabæan Books*,) that the *Copie* which he had then before him differed not from the *Canon* of the *Councel at* [o] *Laodicea*, where the *Maccabes* are not named at all.

o Infra citandi.

XLVI. Though the *Author* of the *Ecclesiastical Hierarchie* be not so ancient as DIONYSIUS the AREOPAGITE, to whom *that Book* is commonly attributed; yet because he is numbred both by [a] *Card. Bellarmine*, and others, among the *Fathers of this Age*, we will here produce his Testimony; which is cleerly against them that pretend such great Veneration towards him. For treating of what was done in his time at the *Publick Assemblies of Christians*, and declaring the *Order of Divine Service* then in use among them, he reciteth (after his manner of ænigmatical language,) all the *Books of Scripture* that were held to be *Sacred* in the Church. And having first named *The Psalmes*, which were often imployed in *Divers Parts of the Service*, he reckoneth up these following for [b] *All the Authentick writings* of the *Old Testament* besides, "*Those that relate either the Birth* "*and Ornament of the world*, (as the Book of GENESIS "doth,) *or the Legal Hierarchy and Polity of the Iewes*, "(as the Books of EXODUS, LEVITICUS, "NUMBERS, and DEUTERONOMIE do,) *or* "*the Divisions and Possessions of their Severall Inheri-* "*tances*, (which the Book of IOSUA doth,) *or the* "*Prudence of their Judges* (as the Book of JUDGES "doth, whereof RUTH is an Appendix,) or *the wis-* "*dom of their Kings*, (in the Books of SAMUEL, "KINGS, and CHRONICLES,) *or the Piety of their* "*Priests*, (in the Books of EZRA and NEHEMIAH, "whereunto ESTHER is added,) *or the firm and un-* "*moveable Philosophy of Ancient and Holy Men in the* "*midst*

[a] *An. Dom.* 110.

a Bellarm. de Script. Eccl.

b Dionys. Eccl. Hierarch. c. 3. πᾶσα μὲν γὰρ ἱερὰ, καὶ ἁγιόγραφος Δίαιτος, &c.

"*midst of many Miseries and Troubles,* (in the Book of "JOB,) *or the sage Precepts of Life,* in the PRO- "VERBS, and ECCLESIASTES,) *or the Songs of Di-* "*vine Love,* (in the CANTICLES,) *or the Predicti-* "*ons of Things to come,* (in the Four greater, and the "Twelve lesser PROPHETS.) And further then thus this *Author,* (under the Name of *Dionysius* the *Areopagite*) in recounting the Books of the *Old Testament,* proceedeth not; but immediately subjoyneth the Books that belong to the *New.* In [a] another place he cites a saying out of the Book of *Wisdom,* which he calls *an Introduction to the Divine Oracles,* but by the Confession of *Aquinas* who wrote a † *Commentary* upon him, this makes not that Book to be *Canonical,* no more then it does the *Epistles of Ignatius,* and some *others,* there cited with it to the like purpose.

[a] De Divin. Nomin. c. 4.

† Thom. in Dionys. De Divin. Nomin. cap. 4. lect. 9. *Dicit ergò primò quod quibusdam Doctorum, qui Sanctos Sermones tractaverunt, licet SCRIPTURAS CANONICAS non conderent, visum est, &c.— Ex quo patet, quòd Liber SAPIENTIÆ nondum habeatur inter CANONICAS SCRIPTURAS.*

XLVII. Before *S. John* dyed, (who dyed the last of *all the Apostles,*) the *Canon of the Scriptures* was made [a] *perfect* and delivered over to the Christian Church. Divers years before his death he had made chief abode about *Ephesus,* and *Sardis,* and the *other Churches* in *Asia,* to which he [b] wrote, when he was banished into the *Isle of* Patmos by the Emperour *Domitian.* From this Banishment he was releas'd by *Nerva* in the yeer of our Lord XCVII, and about III yeers after he quietly ended his dayes. It hapned that about LX years from the time of his decease, there was some question made, by certain Men that came and lived in those Quarters, concerning the *Exact Number* of the *Canonical Books* of *Scripture.* For Resolution herein [a] *MELITO*, * who was then Bishop of *Sardis* (a Man famous and venerable in his time, and of whom *Polycrates* the Metropolitan Bishop of *Ephesus,* gave

[a] Narrant veteres *Johannem Asiaticarũ Ecclesiarum rogatu, germanum Scripturæ Canonem constituisse.* Euseb.

[b] *Apocalyp. chap.* 2. *&* 3.

[a] *An. Dom.* 160.

* *Scripsit Apologiam ad Imperatorem, pro Christianis.*

gave this honourable [b] Teſtimony, that *He was led & guided, in all things he did, by the Holy Ghoſt,*) having bin formerly requeſted thereunto by *Oneſimus*, made a perfect *Catalogue* of *All the Books* [c] *that by common conſent of the Oriental Chriſtians were received as Canonical parts of the Old Teſtament*, and returned him this Anſwer. *That he had diligently inquired into* [d] *the Number and Order of thoſe Books; that for this purpoſe he had made a journey into the Eaſt, where they were firſt preach'd; that he had compiled Six Bookes of Commentaries upon them; and that to ſatisfie his Deſire, and to ſet forth the Doctrine of Faith, he had Sent unto him the NAMES of them all, (that is to ſay,) The five Books of Moſes, GENESIS, EXODUS, LEVITICUS, NUMBERS, DEUTERONOMIE; The Book of JOSUAH, JUDGES and RUTH; The Four Books of the KINGS; The Two Books of the CHRONICLES; The PSALMS of David; The PROVERBS or the WISDOM of Salomon*, (for ſo *Ruffinus* tranſlated the words in *Euſebius* [e], The *Proverbs* of *Salomon* which is alſo called *His Wiſdom,*) *The Book of the PREACHER; The CANTICLES; The Book of JOB; The PROPHET ESAY, and JEREMIE; The TWELVE PROPHETS comprehended in One Book; DANIEL, EZECHIEL, and ESRA*, whereunto [f] *Nehemiah* and *Eſther* were commonly * annexed; as were alſo the *Lamentations* to *Jeremie.*

XLVIII. In this Age iived † JUSTIN MARTYR, Who in all *his works* citeth not ſo much as any one Paſſage out of the *Apocryphal Books*, nor maketh the leaſt mention of them at all: For the *Queſtions and Anſwers ad Orthodoxos* (wherein a ſentence is brought out of *Eccleſiaſticus*,) were written long after his time. And in his *Conference with Trypho* againſt the *Iewes*, though he reproacheth them for many * other things, yet for this that they had rejected any of the *intire Canonical Books of Scripture*, he reproacheth them not.

b Apud Euſe. hiſt. Eccle. lib. 5. c. 24.

c Κατὰ τὸ παρόλιμον ἀριθμεῖν τῶν ὁμολογουμένων τῆς παλαιᾶς διαθήκης γραφῶν ποιεῖται καταλογον, Apud Eund. Euſeb. lib. 4. c. 25.
d Τῶν παλαιῶν βιβλίων ἀκριβειαν, πόσα τε καὶ ὁποῖα τῶν τάξιν ἔχει, Ibidem.

e Παροιμίαι ἢ σοφία; *Salomonis Proverbia, quæ & Sapientia.* Ibid. *Ubi Sapientia accipienda eſt expoſitivè pro ipſis Proverbiis*, Pineda in Eccleſ. præf. c. 2. Sect. 19.
f Suprà Pag. 18.
* Συνεκδοχικῶς.

† *An. Dom.* 164. Martyrio coronatus.

* *Even concerning ſome Parts or Paſſages of the Pſalms and the Prophets ſuppreſſed by them.*

A Signe, that *what Books* they did not acknowledge, he rejected himselfe; or at least made no such account of them, as he did of the *Rest*, which he ‖ *appropriate's* to *our Religion.*

‖ Just. Mart. in Cohort. ad Græcos. *Quòd apud Judæos PIETATIS NOSTRÆ Libri asserventur, Divinæ id de Nobis Opus est Providentiæ.*

CHAP. V.

The Testimony of the Ancient Ecclesiastical Writers in the Third Century.

[a] *An. Dom.* 220.

XLIX. ORIGEN [a] was better learned in the knowledge of the *Scriptures*, and took more paines to set them forth, both in the *Original*, [b] and in their severall *Translations*, then any besides that lived in his time, or long after him; and therefore is his Testimonie herein the more to be regarded. In his *Preface* upon the *Psalmes* (recorded by [a] *Eusebius*, [b] *S. Basil* and *S. Greg. Nazianzen*, [c] *Suidas*, and [d] *Nicephorus.*) First he giveth us this general Advertisement, That the *Canonical Books of Scripture contained in the Old Testament are TWenty and Two in number, which the Hebrews* [c] *have left unto us, according to the number* * *of those letters which they have in their Alphabet*; and then he Reckoneth them up by *their Names*, every one in particular; *Genesis, Exodus, &c.* as we do at this day: For the defect in the Copie of *Eusebius* (where the Book of the *XII lesser Prophets* [f] is omitted,) is nothing else but a fault of the

[b] *Tetrapla, Hexapla, & Octapla, Origenis labore contexta.*

[a] Euseb. Histor. lib. 6 cap. 25.
[b] In Origenis Philocalia, c. 3.
[c] Suidas in verbo Origines.
[d] Niceph. hist. lib. 5. c 16. & Hilar. præf. in Psalmos.
[a] *A quibus Eloquia Dei ad Nos translata sunt.* Orig. Prol. in Cant.
* Id. in 1 Psal. ἀναγνωστέον δ' ἔστι τὰς ἐνδιαθήκους βίβλους, ὡς ἑβραῖοι παραδιδόασιν, δύο καὶ εἴκοσι, &c.

[f] *Without which the number of twenty two Books (mentioned before) cannot stand.*

Transcri-

Origen only makes this Catalogue sm Hebraeos. See. his pds. of ye 3 books of Solomon. in his Prologue to ye Canticles.

Transcriber, and *Nicephorus* [g] that had a more perfect Copie to follow, then that which is now extant with us, hath supplyed it, as likewise doth the Version of [h] *Russinus*. But *Origen* here joyneth *Ruth* to the Book of *Iudges*, and the *Lamentations* to the Book of [a] *Ieremie*. Of *Iudith*, and *Tobit*, *Ecclesiasticus*, and *wisdom* he maketh no mention at all. The *Maccabes* he declares expressely, in the words immediately following the Enumeration of the *XXII Canonical Books*, to be [b] *out* of the *Canon*. The *Additions to the Book of Ester* are in the like manner [c] *exploded* by him. And as for the *History of Susanna*, (together with the *Other Supplements of Daniel*,) if *that* [d] *Epistle* be his which he is said to have written to his friend *Julius Africanus*, though he defends it there to be no [e] *fabulous Imposture*, but fit to be retained among other *Ecclesiastica Books* for the use of the Church, yet he gives it not an *equal Authority* with the *Canonical Books* of Scripture. The pretended *Places* that are brought out of *Origen's* other writings for the Authorizing of *Ecclesiasticus*, *Wisdom*, *Tobit*, *Iudith*, and *the Maccabes*, are either impertinent [f] and refering to some *Other Books* then *these* which be now in Controversie, or els they be produced out of uncertain and [g] *Supposed Works*

[g] *XII Prophetarum Libru Thereasar.* Niceph. ubi suprà.

[h] Ruffini versio Eusebii lib. 6.

[a] *Jeremias cum Threnis & Epistola unum sunt.* Apud Euseb. loco citato. *Epistola* autem à *Jeremia* Hierosolymis Babylonem ad deportatos missa habetur *Jerem.* c 29.

[b] Orig. ibidem. apud Eusebium. Ἔξω ὧν τέτων δεῖ τὰ Μακκαβαϊκά.

[c] Sixt Senens. bibl. sanct. lib. 1. Sect. 3. *Origenes quoque in Epistola ad Jul. Africanum hæc (ad Estherem) Additamenta explodit.* Extat. 2. To.

[d] *Quæ nuper admodum prodiit in lucem, & vo θεύσεως suspecta est; tametsi certum sit, Origenem ea de re olim aliquid ad Africanum scripsisse.*

[e] Origen. Epistola ad Jul. Afric. apud

Sixt. Senens. lib. 5. An. 250. *Non repudiandus est tanquam Scriptum confictum & adulterinum, ne eadem ratione cogamur abjicere multas ejusdem generis Scripturas ab Ecclesia receptas, & sacris voluminibus immistas, quales sunt Oratio, &c.* [f] As, in Homil. 1. in lib. Judicum. *Qui custodit mandatum non sciet verbum malum. Sic n. Scriptum est.* Which refers to *Ecclesiastes* chap. 8. 5. (Vide Originem in Matth. Tract. 30.) and not to *Ecclesiasticus*, as *Coton* (Just. l. 2. c. 32.) and *Coccius* (Thesaur. l. 6. art. 17.) would have it. And Hom. 1. in Ezech. *Scriptum est in Quodam Libro, quia omnes credentes accipient coronam salignam.* And, Homil. 4. in Josuam. *Sed memento quod scriptum est, Qui approximant mihi, approximant igni,* which refer neither to the Canonical nor to the Apocryphal Books. [g] As, in Homil. 1. in Leviticum, (urg'd by *Card. Bellarm.* for the Canonizing of *Susanna's History*, de verbo Dei, l. 1. c. 9. Sect. Augustinus,) which yet is confess'd to be of uncertain and small authority (by the same *Cardinal Bellarmine*. De Verbo Dei, lib. 4. cap. 11. Sect. Octav.) And, Homil. 18. in Num. (produced by *Coccius* loco citato,) *In Libro qui apud NOS quidem inter Salomonis volumina haberi solet, & ECCLESIASTICUS Dici; apud GRÆCOS verò SAPIENTIA JESU FILII SIRAC appellatur.* Where he reckons himself among the LATINS, of whom *Origen* was none.

of his, which he never wrote; and both the one and the other are insufficient for that purpose. Sometimes he citeth, under the general name of SCRIPTURES, the Book of [h] *Tobit*, and *the Maccabes*; but this is no greater argument, that he held them to be *Canonical Scriptures*, then it is to say, that he held the Book of *Henoch*, and of *Hermes his Pastor* to be *Canonical*, because we find *them* also often [i] alledg'd by him under the same general name of *the Scriptures*. For which reasons *Melchior Canus* (more ingenuous herein then the *Cardinalls Ballarm.* and *Perron*) is willing enough to acknowledge, [k] that *Origen rejected all the SIX controverted Books out of the CANON of Divine SCRIPTURE*. And it is to no purpose for him to answer, that *the Church in* [l] *after Ages brought them in*; for first, the *Councel of Trent* is not *the Church*; and then, it is not in the power of the whole *Catholick Church* together, to make [m] *any Book Canonical* in these latter times, which, was not *so* received, and acknowledg'd to be *such* in the Primitive times; for this would imply a Contradiction. Others [n] therfore say, that herein *Origen* was no more then *One particular Doctor*; but there will be found *Company* good store for him hereafter. And if he followed his *Own minde* in *some Other matters*, for which he is many times accus'd, yet in *this* he follow'd the *minde and Tradition of the Apostles*, for which he is as much to be commended.

h Lib. 8. in Ep. ad Rom. de prine. l. 2. c. 1. Hom. 3. in Cantic. Whereupon *Coccius* (loco citato) & *Card. Perron*, Repl. l. 5. c. 20. conclude it for certain, that *Origen* held *these Books to be truly Divine and Canonical Scriptures*. *i* *Orig. de princ.* l. 1. c. 2. & l. 2. c. 1. Item, *Sixt. Senen.* lib. 4. verbo *Origines*. *Ad imitationem præceptoris sui Clementis multis utitur Apocryphis Testimoniis, ut sunt libri Pastoris, & Henoch; Evangelium Secundum Hebr. &c.* *k* Canus, loc. com. lib. 2. cap 10. & 11. *Origenes etiam in Psal. 1. hos SEX LIBROS, cum Hebræis à CANONE rejicit, quod Eusébius refert, lib. 6.* *l* Idem, in cap. 11. *At eo tempore res nondum erat definita, quâ ratione excusandus est.* *m* Bellarm. de verb. Dei lib. 1. cap. 10. Sect. Itaq; *Fatemur enim Ecclesiam nullo modo posse facere Librum CANONICUM de NON-CANONICO nec contrà; sed tantum Declarare, quis sit habendus Canonicus, & hoc non temerè, nec pro arbitratu, sed ex VETERUM Testimoniis.* *n* Coton. Deprav. 198. *Origene estait un Docteur particulier: & il deferoit trop à son sens.*

L. Follows

L. Follow's then JULIUS AFRICANUS, who lived in *Origen's* time, and had the honor to be sent upon an Embassie to the *Emperour*. He was the first of all other Christians, that wrote a *Chronologie*, which he compiled in [a] Five Volumes from the Beginning of the world to his own Age; and a great [b] part of the *Chronicle* that we have from *Eusebius* is but a *Transcript* out of his. Of all his [c] *Other Writings* there is not any now remaining but his [d] *Epistle* to *Origen* concerning the *History of Susanna*, which he is so far from acknowledging to be *Canonical Scripture*, that by [e] Eight several Arguments he endeavoureth to prove it [f] a *Fable*. Wherein though we allow him not, no more then [g] *Origen* did, and the *Churches* in his time, that then received it to be *Read* among them, as we doe; yet thus far we take hold both of *Origen's* Testimony, and *his*, that neither of them both received *that Book* into the *Canon* of the *Old Bible*.

An. Dom. 222.

[a] S. Hieronym. de Script. Eccl. in Jul. Afric.

[b] Jos. Scaliger in Chronicon Eusebii.

[c] Mentioned by *Euseb.* lib. 6. cap. 23. & by *Photius* in his Bibl. cod. 3.

[d] Inter Opera Origenis, Tom. 2.

[e] Apud. Sixt Senen. lib. 5. Annot. 250.

[f] Jul. Afric. in Ep. *Opusculũ quidem gratum, sed tamen Opusculum quod multis ostenditur & convincitur modis, neotericum esse, & græcè à Græco Autore confictum.*

[g] Orig. in Ep. ad Jul. African.

LI. In this Age lived TERTULLIAN among the *Latin Fathers* (of whom he is the first, whose Writings be now extant,) as the former did among the *Greek*. And though the *writings* of the *Latin Church* before him, have not bin preserved, to be delivered over into our hands; Yet by what [a] S. *Hilary*, [b] *Philastrius*, [c] *S. Ierome*, and [d] *Ruffin* have expressely told us concerning the number of the *Canonical Books of Scripture*, received in their Several Churches, (which were all of the *Latin Communion*,) that *herein they followed no Other then the Account of their Ancient Predecessors, from the time of the Apostles*, We may have good reason to think, that those *Ancients* were elder then *Tertullian*, and that the *Latin Church* before his time, differ'd not at all from the *Greek*, in this particular. But from him we have a cleer Testimony,

An. Dom. 204.

[a] S. Hilar. præf. in Psalm.

[b] Philast. de Hæres.

[c] S. Hier. præf. in Libr. Salom.

[d] Ruffinus in Symbolum.

mony, * "That the Books of the OLD TESTAMENT, "designed by the XXIIII Elders, and the XXIIII Wings, "(whereof S. John writeth in his Apocalyps,) were "Certain, or sufficiently known to be So MANY in "NUMBER. In which Accompt of his, though there may seem to be Two more, then commonly the Hebrews reckon in theirs; yet this maketh not any Reall difference between them; for as [a] Some added the Lamentations to the Book of Ieremie, and the History of Ruth to the Book of the Judges, so [b] Some reckon'd them apart by themselves. Neither doth he augment the Canon, if at any time he produceth an Example or a Sentence out of the Other Books that belong not to it, (as once he nameth [c] Judith, and once the [d] Maccabes;) for in like manner otherwhiles he citeth the Apocryphal [e] Book of Esay, and the 4th Book [f] of Esdras, and the [g] Prophecie of Henoch, which no man ever yet accompted among the CERTAINE and CANONICAL BOOKS of SCRIPTURE.

* Tertullian. contra Marcion. Carm. lib. 4. cap. 7. *Alarum numerus antiqua VOLUMINA signat Esse satis Certa VIGINTI QUATUOR ISTA; Quæ Domini cecinere vias, & Tempora Pacis. Hæc cohærere NOVO cum FOEDERE cuncta videmus; Sic quoque Johannes, sic pandit SPIRITUS ille TOT NUMERO Solis SENIORIBUS, &c.* [a] S. Hieron. in Prologo Galeato. *Ità XXII Volumina supputantur.* [b] Idem S. Hier. in eodem Prol. *Quanquàm Nonnulli RUTH & CHINOTH inter Hagiographa scriptitent, & hos Libros in SUO putent NUMERO supputandos; ac per Hoc esse Priscæ Legis Libros XXIIII; quos sub Numero XXIIII Seniorum Apocalypsis Johannis inducit adorantes Agnum, & Coronas suas prostratis vultibus offerentes, &c.* [c] Libr. de Monog. cap. 17. [d] Lib. adversùs Jud. c. 4. [e] Libr. de patient. c. 14. Scorp. c. 10. & Carm. contra Marc. lib. 3. cap. 6. [f] Lib. de habit. mul. cap. 3. & contra Marcion. loco cit. [g] Lib. de Idololatria cap. 15. & de habit. mul. cap. 3.

[b] *An. Dom.* 250.

LII. [h] S. CYPRIAN was in this Age *Tertullian's Scholler*; And [i] CLEMENT of ALEXANDRIA was *Origen's Master*. There is in neither of their works any particular *Catalogue of the Scriptures* given us; but it may be well presum'd, that herein the *Schollers* were of the same Belief, and had no other BIBLE to be their CANON, then their *Masters* had before them.

[i] *An. Dom.* 205.

them. And therefore when * *S. Cyprian* had cited a *Saying* in one of the *Apocr. Books*, he thought it necessary to confirm *that Saying* (as being too *weak* of it self) by a proof from one of the *Canonical*. The *Sentences* that we find in *Him* to be taken out of [a] *Tobit*, and [b] the *Book of Wisdom*, *&c.* together with the *Sayings* of the *Sonne of Sirach* alledg'd by [c] *Clement of Alexandria* are no greater proof, that they held them to be *Canonical Parts of Scripture*, then their Citing of [d] the *Third* and [e] *Fourth Books of Esdras* is a proof, that they held *them* likewise to be *Canonical*, which on all sides are [f] confess'd to have ever been *Apocryphal*. For to alledge an *Author* is one thing; and to give him him the honor of *Divine* and *Soveraigne authoritie* is another.

* S. Cypr. de oper. & eleem. *Nec sic fratres charissimi ista proferimus, ut non quod Raphael Angelus dixit VERITATIS TESTIMONIO COMPROBEMUS, In Actibus Apostolorum, &c. gestæ rei probatione compertum est.* *a* *S. Cypr.* de opere & Eleemosynis. *Et nunc fili, mando tibi, serve Deo in veritate, &c.* *b* *Id* Ep. 52. *Cum scriptum sit, Deus mortem non fecit,* & alibi. *c* *Clem. Alex.* Strom. lib. 7. *Citat. cap.* 4. *Ecclesiastici.* & ait. *Sequentes autem Scripturas confirmemus quod dictum est, &c.* *d* *S. Cypr.* Epist. 74. *Relicto errore sequamur veritatem, Scientes quia & apud Esdram veritas vicit, sicut SCRIPTUM est, veritas manet, &c.* 3 *Esdr.* 3. 12. *&* 4. 38. *&c. v. eund. de singul. cleric.* *e* *Clem. Alex.* lib. Strom. 1. *vide Euseb.* l. 6. c. 12. *f* *Bellarm.* de Verb. Dei. lib. 1. c. 20. Sect. Postremò *Apocryphi sunt Libri Tertius & Quartus Esdræ. & licet citentur à Patribus, tamen sine dubio non sunt Canonici: cum à nullo Concilio referantur in Canonem. Quartus à neque Hebroicè neque Græcè invenitur, & continet cap.* 6. *quædam fabulosa de Pisce Henoch & Leviathan, quos Maria capere non poterant; quæ Rabbinorum Talmudistarum somnia sunt. Itaque mirandum est quid Genebrardo venit in mentem, &c.*

Chap. VI.

The Testimony of the Ancient Fathers in the Fourth Century.

LIII. WE owe to [a] EVSEBIUS, (who was the chiefest Metropolitan of all the Churches in *Palestine*, and the Eldest of

[a] *An. Dom.* 320.

of all the Ecclesiastical Writers in this *Fourth Century*,) the Testimonies of MELITO and ORIGEN before recited. And because he reciteth them so, as that he doth also *approve* them, and presse the *Necessitie* [b] *of knowing and Recording them* to all Posteritie, We are to reckon him likewise in the Number of our Other Witnesses: And the rather because his owne Testimonie is cleerely given us to this purpose in many other places of *his Works* besides; As First, where he sayes, [c] That *the Authors* of those Books, which bear the Names of the *Wisdome of Salomon*, and the *Wisdome of the Sonne of Sirach*, are writers *contradicted*, or *not allowed* in the *Canon*. *Secondly*, where [a] he Severeth the *Maccabes* from the other divine *Books of Scripture*, and placeth them among the *Writings* of *Iosephus*, and *Iulius the African*, adding moreover, that they are no part of the *Old Testament*, [b] *nor Books received into the Holy Scriptures*. *Thirdly*, where he saith, that he is not able to number the *Governors* of the people, that were set over the Iewish Nation after *Zorobabel*, in a distinct and exact manner, [c] *because that from his time to the time of our Saviour, there was no* SACRED BOOK *of* SCRIPTURE *extant*, and Fourthly, where he answered *Porphyrie* objecting somewhat out of the New Pieces annexed to the *Book of Daniel* in Greek, that [d] *he was not bound to defend them, because they had no Authority of Holy Scripture*. Whereunto we may adde what *Sixtus of Sienna* [e] reciteth of him

[b] Euseb. Eccl. Hist. l. 4. c. 25.

[c] Id. l. 6. cap. 12. de *Clemente* loquens; *Utitur* (inquit) *etiam earũ Scripturarum Testimoniis, quibus contradicitur ejus quæ Salomonis Sapientia vocatur, et ejus quæ dicitur Jesu Syrach.*

[a] Euseb. Chron. l. 2. juxta versionem S. Hieron. *Huc usq; Divinæ Scripturæ Hebræorum Annales temporum continent. Ea verò quæ posthæc apud eos gesta sunt, exhibeo de Libro Maccabæorum, & Josephi, & Africani Scriptis.* Ex Editione a. Scaligeri. Ἕως μὲν οὖν Ἔσδρα καὶ Νεεμίου αἱ ἐνδιάθετοι Ἑβραϊκαὶ γραφαί, &c.

[b] Eod. Lib. ad annum 1. Seleuci *Maccabæorũ Historia hinc supputat Regnum Græcorum. Verùm HI LIBRI INTER DIVINAS SCRIPTURAS NON RECIPIUNTUR.*

[c] Idem. lib. 8. demonstr. Evang. *Quod ab illo tempore usque ad tempora Servatoris NULLUM extet SACRUM VOLUMEN.* [d] S. Hier. Præm. Com. in Daniel. *Et miror quosdam, &c.— cum & Origenes & EUSEBIUS & Apollinarius aliique Ecclesiastici viri & Doctores Græciæ has visiones non haberi apud Hebræos fateantur, nec se debere respondere Porphyrio pro His quæ NULLAM SCRIPTURÆ SACRÆ AUTORITATEM præbeant.* [e] Sixt. Senens. bibl. Sanct. lib. 4. in verbo, *Eusebius. Et cum Divinorum Librorum esset Studiosissimus, plura ad ipsorum elucidationem compo-suit volumina; secutus in his Origenem, cujus admirator, & sedulus fuit imitator. Horum quæ ad TOTIUS DIVINÆ SCRIPTURÆ intelligentiam pertinent, hæc sunt, LIBRORUM OMNIUM V. T. qui in CANONE HEBRÆORUM sunt, in Græcam Linguam Translatio; cujus recordantur Socrates & Sozomenus, &c.* mira hæc sunt

out of the Eccleſiaſtical Hiſtories written next after his time, That *he tranſlated* ALL THE BOOKS *of the* OLD TESTAMENT *extant in the* HEBREW CANON, *into the Greek Tongue.* Which, if it be true, may certainly inform us, what manner of *Scriptures* [f] thoſe were, whereof at the Commandment and charges of the Emperor *Conſtantine the Great*, he cauſed Fiftie *Copies* to be fairly written in Parchment, and put into the Churches then newly erected at *Conſtantinople*. True it is, that otherwhiles he citeth *the Scripture* [g] *of the Maccabes*, but in that place the word (*Scripture*) Signifieth no more with him then a *Common Writing*, as under the Same term elſewhere he citeth the *Scripture* [h] (or Writing) of *Ioſephus* and *the Scripture* [i] *of Ariſtæas*, beſides ſome other [k] of the like nature.

LIIII. In his time was the *Firſt General* [l] *Councel* held at NICE; Wherein were CCCXVIII *Biſhops*, (of Whom Himſelfe was one, and [m] One of the greateſt in Eſtimation among them all,) beſides *Prieſts and Deacous*, with many multitudes of other *Chriſtians*, gathered together from all the Provinces and Churches of the *Roman Empire*. In this Councell the *Hereſie* of *Arrius* was condemned by the Teſtimonies and [n] Autority of the *Holy Scriptures*, which they were wont in ſuch *Aſſemblies* [o] firſt of all to Produce and eminently to place in *the midſt* before them; and out of which alone both the *Arians* themſelves,

f Euſeb. de vita Conſtan. l. 4. cap. 36. & Socrates Scholaſt. lib. 1. c. 6. *Quinquaginta exemplaria, ſeu SACRÆ SCRIPTURÆ volumina, ad uſum Eccleſiarum, &c.*

g Demonſtr. Evang. lib. 9. &. lib. 10.

h Præp. Evangel. lib 10.

i Præp. Ev. l. 8.

k Ibid. l. 10.

l *An. Dom.* 325.

m Sixt. Senenſ. ubi ſupra. *Euſebius tantâ Literarum Divinarum Exercitatione inter Omnes ſui ſæculi Epiſcopos floruit, ut N. bilſſimo Conſtantini Imperatoris Elogio celebrari meruit. Is enim ſæpe de ipſo dicere conſuevit, Felicem Euſebium, qui non unius urbis, ſed Orbis propè totius Epiſcopatu dignus eſſet.* n Theodoret. hiſt. lib. 1. cap. 7. *Cum autem ad caput negotii (de Arianiſmo dijudicando) accedendum eſſet, Imperator Conſtantinus Denuò Epiſcopos allocutus—ſubinde inculcavit, ut comuni ſtuderent conſenſu, & in dijudicatione Dogmatum cæleſtium (cum in PROMPTU haberent Evangelicos, Apoſtolicos & PROPHETICOS Libros inde Cenſuræ formulas peterent.* Et Epiſtola Conſtant. ad Eccl. Alex. apud Socrat. lib. 1. c. 9. & in Tom. 1. Concil. *Ex SCRIPTURIS DIVINITUS INSPIRATIS, —Ex veritate, & exquiſitis LEGIS DIVINÆ Teſtimoniis, &c vera fides confirmabatur.* o Ep. Synod. Concil. Aquilien. (cui præfuit S. Ambr.) ad Gratian. Val. & Theodos. Val. Impp. *Propoſitæ in medio divinæ Scripturæ.* Et Cyrillus in Apol. ad Theodoſ. ad Synod. Epheſina Oecumen. III. *Sancta Synodus Chriſtum Aſſeſſorem Capitis Loco adjunxit; venerandum enim Evangelium in Sancto Throno collocavit, in aures Sacerdotum clamans; JUSTUM JUDICIUM JUDICATE.* Hinc paſſim in Actis Concilior. Calced. & Conſt. in Trullo, *Antepoſitis in medio Sacris & inviolatis Codicibus.*

selves, and the *Orthodox Fathers* there disputed. But that in *these Scriptures* there were none of the *Controverted* Books contained, apeares by the Evidence and Attestation, which both the [a] *Emperor*, [b] *Eusebius*, and [c] *Athanasius*, (the chiefest Actors in *this Councel*) have hereunto given us. For it is no way probable, that they would admit any *Other Scriptures* there, to be laid publickly before them for the deciding of that *Arian Controversie*, then what both themselves, and the Churches of [d] *Alexandria*, & [e] *Palestine*, from whence they came, had formerly acknowledged. Besides, to that [f] place in the *Proverbs of Salomon*, which the *Arians* [g] there pressed so often against the *uncreated* and *Eternal Deitie* of *Christ*, among other clear Answers, that the *Catholick Fathers* then returned to it by [h] *Eusebius*, this was one, That [i] these words were BUT ONCE *to be found in all the* BIBLE, (as S. *Basil* [k] likewise said afterwards against the objections of *Eunomius*;) which if the *Book of the Son of Sirac* had bin then, in their accompt, any *Authentick Part* of their BIBLE, could not have been affirmed by them: for to the same purpose are *those words* to be found again in † *Ecclesiasticus*. The Authority of the *Councel of Nice* hath ever been great and venerable in the Church; and as in *many other* matters of importance, so in *this*, we have just reason to plead it against the Contrivers of the *New Scripture-Canon*; for which they can pretend nothing out of *this Councel*. And the words that they bring out of S. *Hierome*,

[a] Supra, ad lit. e. *Libri* PROPHETICI, *& Scripturæ* DIVINITUS INSPIRATÆ, of which kinde after the *Prophet Malachi* until *Christs time* there were none. p. 40. ad lit. c. [b] Suprà, Num. 53. [c] Infrà, Numb. 55. [d] Suprà, in *Origine*. [e] Suprà in *Melitone*. [f] Prov. 8. 22, 23. *Dominus creavit me ab initio.* Κύριος ἔκτισέ με, &c. [g] In Act. Conc. Nic. [h] Ibidem. [i] Apud Socrat. lib. 2. cap. 21. Εἰ ἅπαξ ἐν ταῖς γραφαῖς ἐυρέθη, &c. [k] S. Bas. adv. Eunom. Ἅπαξ ἐν πάσαις ταῖς γραφαῖς εὑρηται; Κύριος ἔκτισέ με, &c. † Eccles. 24, 14. *Ab initio & ante sæcula creata sum.* & ver. 12. *Dominus qui creavit me.*

[b] concern-

[b] concerning the *Book of Judith*, (which they [c] say he acknowledged to have been *Canoniz'd*, and *received into the number of Divine Scriptures, by these Nicen Fathers*,) will not be made to serve or reach to their purpose. 1. For First, *S. Hierome* is otherwhiles in their account as great an *Adversary* to them in this case, as any of the *Fathers* besides; and therefore do they refuse his judgement, and say that [a] *they are not bound herein to follow it.* 2. Secondly, it is well known what S. *Hieromes* own mind was both about *this*, and the *Other Books* which they have lately exalted into the *Divine Canon*, for in that very place which they produce here for the Reception of *Judith* in the *Nicen Councel*, he sayes that [b] *the Hebrews* (that is, the *Hellenist Jews*, or the *Hebrews converted to Christianitie*) *So received it, as not to judge any matter of Controversie in Religion by it*: and elsewhere, that [c] *though the Church reads it, yet it is not received by the Church into the Number of Canonical Scriptures.* 3. Thirdly, neither doth *he* here say, that the *Council of Nice* it self made any such accompt of *that Book*, but that only it was so [d]

b S. Hier. præf. in Libr. *Judith. sed quia hunc Librum Synodus Nicæna in numero S. Scripturarum legitur computasse, acquievi postulationi vestræ, immò exactioni, &c.*

c Baron. Annal. T. 3. Anno 325. Sect. 157. *Quis enim neget, imò quis non affirmet, atq; tutò confirmet, in eadem Magna Synodo Nicæna de divinis Scripturis Authenticis editum esse Canonem? cùm S. Hieronymus in præf. super Lib Judit, &c.* Bellarm. de V. Dei, lib. 1. cap. 10. Sect. Altero. *De Libro Judith fuit initio dubitatum, tamen Nicæna Synodus eum Librum in Canonem recepit, teste Hieronymo præf. in Judith.* Et cap. 12. Sect. 1. *Librum Judith egregium Testimonium habere à Synodo Nicæna 1. omnium Synodorum generalium celeberrimi testatur S. Hieronymus præf. in Judith.—Igitur teste Hieronymo Nicæna Synodus Librum Judith ità retulit in Numerum Sacrorum Librorum, ut eum idoneum esse censuerit ad fidei dogmata confirmanda.* Binius in Notis ad Concil. Laodic. *Liber Judith autoritate hujus Provincialis Concilii inter Apocryphos rejicitur, quem tesle S. Hieron. Patres Nic. Conc. velut sacrosanctum, in Canonem Scripturæ receperunt.* Ibid. *Quæ de Canonicis Libris in Magno Oecum. Conc. magnâ consideratione decreta erant.* Catharinus in Cajetan. Pamel. in Symb. Ruff. Genebr. chr. Perron Replic. *a* Canus de locis Theolog. lib. 2. cap. 11. *Fateor enim tempore S. Hieronymi quod NUNC tenemus, id non fuisse adeo certum.—Nec enim verum est, in Libris Canonicis decernendis Ecclesiæ Regulam esse Hieronymum: quod Cajetanus perperàm, ne dicam perniciosè existimavit. Hic quippe (ut Jo. Coclæus verè dixit,) in Connumeratione Canonicorum Librorum V. T. Josephum secutus est, qui in 1. lib. adversùs Apionem, ex Majorum suorum traditione (ut inquit) XXII Libros enumerat. Autor est Eusebius lib. 3. c. 9. & 19. —A Gelasio verò non probatur Sententia Hieronymi in Canone Sanctarum Scripturarum.* *b* S. Hier. præf. in Judith. *Apud Hebræos Liber Judith inter Hagiographa* (Apocrypha) *legitur, cujus Autoritas ad roboranda illa quæ in contentionem veniunt MINUS IDONEA judicatur.* *c* Idem præf. in Libr. Salom. *Librum Judith legit quidem Ecclesia, sed eum inter CANONICAS Scripturas non recipit.* Et in prol. gal. *Liber Judith non est in Canone.* And more then this we say not of it our selves. *d* Idem, ubi suprà præf. in Judith. *Hunc Librum Nicæna Synodus LEGITUR computasse, &c.*

reported, and said of that *Councel* by some *Others*, (for in *the Acts* of *this Councel* there is no such thing to be found,) which is far short of that extravagant sense, whereunto [b] the *Cardinalls* and *their followers* would stretch his words. And that *S. Hierome* affirmed not any thing of his own minde herein, is ingenuously confess'd not only by [c] *Erasmus* who consent's with him, but by [d] *Stapleton* likewise and [e] *Divers Others* that differ from him in his judgment of *these Books*. 4. Fourthly, if the *Councel of Nice* had approved this *Book of Judith*, why did the *Councel of* [f] *Laodicea* (which was held fortie yeeres after) reject it? or why did [g] *Eusebius* and [h] *Athanasius*, (who knew better what was done in the *Councel of Nice*, whereat they assisted, then any others that could tell *S. Hierome* what some unknown person had written of it,) put both it, and all the rest, that the *Councel of Laodicea* rejected, out of the *Scripture Canon* received in the Church from the *Apostles* time to *theirs*? besides whom, we have * *Epiphanius* making honorable mention of the *Nicen Councel*, and * *S. Hilary* that suffered much trouble and exile for it, together with * S. *Basil*, * S. *Greg. Nazianzen*, and * *Amphilochius*, (all of them neerer to it in time then S. *Hierome* was,) that never heard of any *such Book* to have been received and Canoniz'd in it. 5. Fiftly, To be *Numbred* or *Read with the Scriptures* for the better edifying of *Manners*, and to be of *Equall Authoritie with them* for the determining of any Controversie belonging to *Faith* are Two Different things: In the first sense we receive the *Book of Judith* our selves; in the second neither did *S. Hierome* nor the *Councel of Nice* receive it. 6. And therefore lastly, they that urge the *decree* and *Authority* of *this Councel* against us in [a] *one* place, are content, upon better advise taken, to *Re-*

call

[b] Supra pag. 43. ad lit. c.

[c] Erasm. in Cens. præfat. Hieron. *Non affirmat Hieronymus approbatum fuisse hunc Librum Judith in Synodo Nicæna, sed ait, in numero S. Literarũ LEGITUR cõputâsse.*

[d] Stapleton lib. 9. princip. c. 12. *Hieronimus hoc de Synodo Nicæna tantum EX FAMA referre videtur. Synodus, inquit, LEGITUR computâsse, nam alibi apertè dubitat.*

[e] Ljndanus li. 3. Panopl. c. 3. *Sed LEGITUR computâsse, ait, Hieronimus, quod mihi dubitantis suspicionem subindicare videtur.*—& cætera quæ seq. pag. 45. ad lit. b. Salmeron Disp. 2. ad Sect. Secundò. *Hier. Librũ Judith, ut Lib. Sap. Tob. &c. asseruit esse Apocryphũ.* A Costa lib. 2. de Christo revelato cap. 13. *Hebr. Librũ Judith è Canone eximit*, which he would never have done, if he had believed, that the *Councel of Nice* had received it into the *CANON.*

[f] Conc. Laod. infrà numb. 59.

[g] Sup. nu. 53.

[h] Inf. citand. nu. 55. & 56.

* Infrà citan. nu. 64. & 57.

[a] Baron. & Bellarm. ubi sup. p. 43. ad lit. c.

call themſelves in * *another*, and to confeſſe, [a] that there was *no ſuch Determination made by the Church* (that is, neither by any *Councel*, or *Fathers* in the Church,) *before S. Hierome's time.* But the *Biſhop of Rurmonde* ſhall conclude this defence for us, againſt all them that oppoſe the *Councel of Nice* to us. For (as great a *Roman-Catholick* as other-wiſe he is) after this manner he plead's our caſe. "[b] That, if the *Nicen Councel* "held the *Book of Judith*, (and the other Bookes of "that Ranke) to be Canonical, why did the *Councel* "*of Laodicea* omit it? And why did *Nazianzen* make "no mention of it? *S. Hierome* ſeemeth to me to ſpeak "as one that *doubted* of it; unleſſe a man might think, "that *this* and many *more Decrees* beſides, which the "*Councel of Nice* made, were afterwards *pared away* "from it by fraudulent Hereticks; whereunto I can-"not give my aſſent for the religious honor that I

* Baronius in Append, Tom. 10. notatione ad An. 325. Sect. 158. qui cum primùm conficiens Annales putâſſet *Decretum de Libro Judith in Synodo Nicæna fuiſſe factum*, atq; *ità à S. Hieronymo dictum*, poſtea mutavit ſententiam, & ait; *Haud affirmandum omninò exiſtimarem Canonem de Libris Sacris ſtatutum eſſe à Concilio Nicæno, à quo neminem auſum fuiſſe recedere. jure debet exiſtimari. Sed non ex Canone de Sacris Libris confecto id aſſeruiſſe Hieronymum, verum potiùs ex Actis ejus* (quæ nuſquàm videntur) *in quibus obiter citatus idem Liber inventus fuerit, niſi dixerimus Librum quem apud Occidentales invenerit, &c.* [a] Bellarm. de Verbo Dei, lib. 1. cap. 10. *Admitto Hieronymum in ea fuiſſe opinione* (Eccleſiam non tantum *Judaicam*, ſed etiam *Chriſtianam* Libros *Judith, Tobiæ & Maccab. legere quidem, ſed eos inter Canonicas Scripturas non recipere*) *quia NONDUM GENERALE CONCILIUM DE HIS LIBRIS ALIQVID STATVERAT.* Ubi fateri eum neceſſe eſt *Concilium Nicænum* Nihil de Hiſtoria *Judithæ* ſtatuiſſe. Melch. Canus, de loc. Theol. l. 2. c. 11. *At tempore Ruffini* (Hieronymi æqualis) *res NONDVM ERAT DEFINITA.* [b] Gul. Lindanus Epiſcopus olim Rurem. in Panopl. l. 3. c. 3: *Si Nicæna Synodus Librum Judith* (cum aliis) *in Canonem redegerat, cur Annis* 80 (debuiſſet dicere 40) *poſt, eum non accenſet Synodus Laodicena? Cur Nazianzenus ejus non meminit? Sed Legitur computâſſe, ait Hieronymus, quod mihi dubitantis opinionem ſubindicare videtur; niſi fortaſſe quis opinetur, hunc de Libris Canonicis Nicænum Canonem, unà cum plurimis aliis, &c. hæreticorum fraude fuiſſe acciſum? cui ne ſuffragemur, cogit pia de Sanctiſſimis Patribus in Concilio Laodiceno congregatis exiſtimatio. Non illos eâ ætate, quâ Canonum Scientia in primis ornabat Epiſcopos, tam fuiſſe ſui & nominis & officii oblitos, ut illos aut neſciêrint, aut deſideratos non requiſiêrint. Ad hæc, ſi verè legitur quod ait Hieronymus LEGI, Librum Judith Concilium Nicænum inter Canonicos* (ſed non ait Canonicos) *computâſſe, quid ſibi vult, quod idem præf. in Libros Salom. Scribit, Eccleſiam Libros Judith, Tobiæ, &c. legere quidem, ſed inter S. Scripturas non recipere? verùm nihil hac de re in Concilio Nicæno fuiſſe definitum ut exiſtimem, invitat quod hunc Laodicenum de Scripturis Canonicis Canonem, unà cum reliquis, Synodus Conſtantinopolitana VI. in Trullo, approbavit, quod minimè videtur factura, ſi deſignatum à CCCXVIII. illis Patribus Nicænis, Doctiſſimis juxtà ac Sanctiſſimis, Laodiceni aut non recepiſſent, aut Decurtaſſent Sacrarum Scripturarum CANONEM.*

"bear

"bear to the *Fathers of Laodicea*. Who in that age, "when Bishops knew the *Canons of the Church* best, "and when it was their great commendation to be "skilfull in them, could not be so far negligent both "of their credit, and their dutie, as neither to know "them, if they were *extant*, nor to seek after them, "if they were *lost*. Besides, if that were *true*, which "*S. Hierome* saith was *read* of the *Book of Judith*, that "the *Nicen Fathers took it into the Canon*, how shall "we construe that which he writes in his *Preface be-*"*fore the Books of Salomon*, That *though the Church* "*indeed read's the History of Judith and Tobit, &c. Yet* "*it doth not Receive them into the Number of Canonical* "*Scriptures* ? But that the *Nicen Councel* determined "nothing in this matter, I am the rather induced to "believe, for that the *Sixth General Councel at Constan-*"*tinople* approved the *Canon of Laodicea* ; which it "would never have done, if the *Fathers* that met "there, had either rejected, or mutilated the *Canon* "*of Nice*.

* *An. Dom.* 340.

LV. Not long after this time, * S. ATHANASIUS was made *Patriarch of Alexandria* ; whom the *Nicen Councel* had appointed to write *his Letters* unto all other Churches, from yeer to yeer, that they might certainly know when to keep their *Easter*. And to that purpose the *Patriarchs of this Sea* sent their *Paschal Epistles* abroad upon every annual Return of the *Epiphanie*. In these *Epistles* they were wont otherwhiles to give instructions likewise concerning any point of Religion, which they thought needfull to be published unto the people. And because ATHANASIUS had among other things understood, that certain *Apocryphal Books* went about in those dayes, under the name of *Sacred and Divine Scriptures*, he thought it a duty belonging to him, in that Office of a *Patriarch* to inform the Churches throughout all Christen-

Christendome, what were the *Certain and undoubted Scriptures* both of the *Old and New Testament*. Therefore, in One of his [a] *Paschal Epistles* he giveth them a *perfect Catalogue* as well of the *Canonical*, as of the *Ecclesiastical Books*, then received by the *Orthodox Christians*, and chargeth them to abstain from all other *Apocryphal Writings* introduced by *Hereticks*. And first, he declareth, That [b] *All the Books* of the *Old Testament* are in Number XXII. Naming them one after another, in the same order, that we do now; (as likewise he doth those of the *New*:) Then he addeth, That *these Books ONLY* be the *Fountaines of Salvation*, from whence *all Doctrine of Piety and Religion is Preach'd*, and whereunto none ought to *adde*, nor none to *detract* any thing from them. And afterwards in the end, to distinguish these *Canonical Books* the more exactly, from *them* which were termed only *Ecclesiastical*, he held it [c] necessary to tell them, That there were also some *Other Books*, not admitted into *the Canon* of the *Bible*, but registred and proposed by the *Fathers of the Church*, to be read by those that were *New Beginners* in Religion, such as [d] *The Wisdome of Salomon*, *The Wisdome of the Sonne of Sirach*, *Esther* (to be understood of the *Greek Additions to Esther*, for [e] elsewhere he acknowledgeth the *History of Esther*, wch we have from the *Hebrews* to be *Canonical*) *Judith*, *Tobit*, and a Book called The *Apostles Doctrine*, besides, *The Pastor* of *Hermes*. Of the *Maccabes* and *Susanna* here is no mention, (peradventure omitted in the *Transcript*,) but he will name *them* also, and give them their [f] *owne place* by and by. In the mean while, the distinction which he makes here between

[a] *S.* Athanas. Epist. 39. in 2. Tom. oper. & apud Balsamonem p. 920. *Sed quoniam hæreticorum, &c. de nobis autem, ut qui divinas Scripturas ad Salutem habeamus, vereor etiam ne quemadmodum scripsit ad Corinthios Paulus, aliqui à simplicitate & Castitate aberrent, ex quorundam hominum calliditate Verorum Librorum Homonymia decepti, deinceps in Alia quæ dicuntur Apocrypha delabi incipiant.* Ex Interpretatione Herveti.

[b] Paulò Post. Ἐστι τοίνυν τῆς μὲν παλαιᾶς διαθήκης βιβλία τῷ ἀριθμῷ τὰ πάντα Εἴκοσι Δύο; —τῇ δὲ τάξει καὶ τῷ ὀνόματι ἔστιν ἕκαστον οὕτω. πρῶτον Γένεσις, &c—; Deinde ταῦτα πηγαί τῆς σωτηρίας—ἐν τούτοις μόνοις τὸ τῆς εὐσεβείας διδασκαλεῖον εὐαγγελίζεται, μηδεὶς τούτοις ἐπιβαλλέτω, &c. [c] Ibid. Ἀλλ' ἕνεκα πλείονος ἀκριβείας προσέθηκα καὶ τοῦτο γράφων ἀναγκαίως ὡς ὄν ἔστι καὶ ἕτερα βιβλία τόπον ἔχοντα, ἃ καλοῦνται ἀπόκρυφα, &c. [d] Ibid. Σοφία Σολομῶντος καὶ σοφία Σειράχ, &c. [e] Vide numb. 56. [f] Vide numb. 56. [f] Vide numb. 60.

the

the *Canonical* and the *Ecclesiastical Books*, severing all other *Apocryphal Writings* from them *both*; (of which *triple Division* we shall give a further acompt [e] hereafter,) is in this place proposed by him * as a matter *constantly Delivered* in the *Church*, from the *Apostles* dayes to *his*.

* Epist. citata. ἔτι δὲ Πάτερ, &c. *Quoniam nonnulli ausi sunt, ea quæ dicuntur Apocrypha sibi componere, & ea Divinæ Scripturæ permiscere, (de qua re certiores facti sumus,) mihi quoque visum est à Germanis fratribus admonito, ab alto per seriem exponere, qui in CANONEM recepti, & traditi, & creduntur esse DIVINI LIBRI, —quemadmodùm traditi sunt PATRIBUS, qui AB INITIO ipsi verbi Aspectores & Ministri fuerunt.*

[a] S. Athanas. Synopsis Sacr. Scripturæ.
[b] Du. Perron. Repl. l. 1. c 50.
[c] Serar. Proloq. 4. in Judith. Gretser. def. lib. 1. c. 7.
[d] Baron. ad An. 342. Sect. 41.
[e] Athanas. Apol. ad Constantium. Imp.
[f] Bell. de Verb. Dei, l. 1. c. 7. Sect. 1. & 2. & 3. & c. 9. Sect. 5.
[g] Catena Gr. Patr. in Pentat. loc. cit.

LVI. Among other Works of *S.* ATHANASIUS there is a Book which is called, [a] *A perfect View of the Scriptures*. And though [b] *Card. Perron*, and [c] *Some Others* (because it maketh so much against them,) would not have it to be *his*, but written by some *latter Greeks*, yet [d] *Card. Baronius*, (being in this more ingenuous then *Du Perron* is,) proveth it out of [e] *Athanasius* himself, to be his owne work: And [f] *Card. Bellarmine* citeth it very often, without any scruple against it, (like as [g] most men doe besides,) under *his* Name. However it be; if *he* were the Author of it, his former Testimony for us will be the more enlarged and confirmed by it; And if some *Other* of the *Ancient Fathers* wrote it, (as so much we may presume upon, at the least, for [a] *Card. Perron* brings no reason, to prove that it was any *later Writer*,) then have we got another *Old Witness* to depose for us no lesse then ATHANASIUS doth himself. 1. For first [b] *The Books are here Numbred* as they were *before*; and he acknowledgeth no *Other Scriptures* to be *Canonical* among the [c] *Christians*, then what are likewise

[a] Loco citato.

[b] S. Athanas. in Synopsi S. Scrip. Καὶ ἔστι, &c. *Et veteris quidẽ Testamenti sunt isti ac incipit enumerare. Genesis, Exod. &c.* Quum enumerâsset, subjicit, Ὁμοῦ τὸ κανονιζόμενα, &c. *Sunt in universum veteris Testamenti Libri Canonici XXII. Pares Numero Literis Hebræorum.*
[c] Ibid. Πᾶσα χαρὰ ἡμῶν Χειστιανῶν, &c *Omnis Nostra, qui CHRISTIANI sumus, Scriptura Divinitùs est inspirata. Libros autem habet non indefinitos, sed CERTO CANONE comprehensos.* Et enumerat ut suprà.

so

so accompted to be among the *Hebrews*. Which is against the common Evasion, that * *Card. Bellarm. Perron*, and *their followers* here make, when they answer us, that the *Fathers*, whom we produce against them never intended the *Christian* but the *Jews* † *Canon* only, in numbring no more then *XXII Books* of the OLD TESTAMENT. For in this place *Athanasius* (as *Melito*, *Origen*, and *Eusebius* before) numbers no more for them *both*; & layes the *Canon* of the *one*, as a foundation for the *Other*. 2. Secondly, in the next place he addeth, [a] That besides these there be also *Some Other Books* which are *not Received* into the former *Canon*, but Reckoned *without*, and Read only to Beginners for their better instruction in Manners, that is to say, *The Wisdome of Solomon*, and *the rest* before recited. 3. Thirdly, in the Conclusion he mentioneth [b] the *Books of the Maccabes*, and the *Story of Susanna* together with the former; but gives this note upon them all, That they are *in the Number of those Books* which be *contradicted*. In this Enumeration we find *The Book of Esther* named; but it is *that Book of Esther* which beginneth [c] (as there he saith himself,) with the *Dream of Mordecai*; and not that *Canonical History of Esther*, which in *Our Bibles* standeth next in order to *Ezra*, and *Nehemiah*. For *this* he acknowledgeth to be among *those Books*, [d] that the *Hebrews* had in *their Canon of the Bible*; And though he makes no *Particular* mention of it, when he reciteth the *rest* which belong properly to that *Canon*, yet he omitteth not to give us notice immediately after, [e] That as *Ruth* was

* Passim, locis Superiùs citatis.

† Baron. Anno 171. Sect. 5. de Melitone. *Ex Canone Hebræorũ TANIVM Libros recensuit.* Yet *Melito* went to the *Apostolical Churches* of the *Christians* to bee rightly informed in it, and brought his *Catalogue* of the *Canonical Bookes* from *them.*

a S. Athanas. in Synopsi. S. Script. Ἐκτὸς δὲ τούτων εἰσὶ πάλιν ἕτερα βιβλία, &c. *Extrà verò hos Libros sunt etiam alii nonnulli V. T. non quidem in CANONEM recepti, sed qui tantùm Catechumenis prælegũntur, Hi sunt Sapientia, Sirac, Esther, Judith & Tobias.*

b Ibid. in fine, Τὰ μὲν οὖν ἀνπλεγόμενα τῆς παλαιᾶς, &c. *Illos quidem, quibus contradicitur, V. T. Libros suprà recitavimus, veluti sunt Sapientia Solomonis, Syrac, Esther, Judith, & Tobit.* Σωὶ ἐκεινοῖς δὲ καὶ ταῦτα ἠριθμῶνται, Μακκαβαϊ· ταῦτα τὰ ἀνπλεγόμενα τῆς παλαιᾶς διαθήκης. Per Πτολεμαϊκὰ autem videtur intelligi Liber, qui dicitur *Macrabæorum Tertius*, (ea recensens quæ à *Ptolemæo Philopatore* adversùs Judæos in Ægypto facta sunt,) quique habetur in Exemplaribus LXX hodiè impressis. *c* Ibid. *Initium ejus hoc est, An. 2. regnante Artaxerxe; &c. Somnium vidit Mardochæus, &c.* Hæc autem verba sunt non Hebræi Libri, sed Græci, qui adsutus est; uti in vulgatâ Latinâ annotatur. And so begins our *Apocryphal Esther*. *d* Ibid. post Canonicorum Librorum Enumerationem subjungit, & refert, χρονίζειν παρ' ἑβδομήκοντα τὸν Ἐσθήρ. *e* Ibid.—καὶ τὸν μὲν Ῥοὺθ μὴ τῶν κειμένων εἰς ἓν βιβλίον ἀριθμοῦσι, τὸν δὲ Ἐσθὴρ εἰς ἕτερον ἔτι.

(sometimes) compted *One Book* with the *Judges*, so was *this* with *Another*; (that *Other* was *Ezra*, who is most probably held [c] to have been the *Author* of it.) And this I take to be a far better reason, why *S. Athanasius*, here, did not *specially* name it, then that which [d] *Sixtus*, *the Dominican*, gives us for it in his *Bibliotheque*; where he rejecteth the *New additions* made to this *Book of Esther*, as we our selves do, together with *Athanasius*, and all the *Fathers* before us: But that either *he* or *they* should therefore reject *the Book of Esther it self*, (which they never did,) because of these *later* and *uncanonical Pieces*, that had been annexed to it by the *Hellenists*; or that neither of them made any more Estimation of the *One* then they did of the *Other*; or that *this undoubted Book of Esther* was never received into the *Canon* before the *Third Councel of Carthage*; all these are but the groundlesse and false assertions of this *Dominican Frier*; for though * *Melito* and * *Nazianzen* named it not, yet they comprehended it under the name of *Esras*, as they did also the *Book* of *Nehemiah*, these *Three* being by [a] many accompted but for *One*: and *Athanasius* is so far from *rejecting* it, that he refers to the *Hebrew Canon* for it, where it was never wanting: upon which *Canon* founding himself for the *Canon* of the *Christians*, (as he doth expressely) he cannot, or at least he ought not to be so taken, as if he meant in his *owne judgment* to vary from it. But that none received *this Book* among the *Canonical Scriptures* before the *Councel of Carthage*, is a manifest untruth: For *Origen* and *Eusebius* reckon'd it, as received, (before;) and on this side of *that Councel*,

[c] Isidor. Hisp. *ORIG.* lib. 6. c. 2.

[d] Sixt. Sen. Bibl. lib. 1. Sect. 1. *Liber Esther juxta ordinem Hebraici Canonis hoc loco recensendus esset.* (& Sect. 2.) *Nostri autem Codices ad finem hujus voluminis Sex capitula interponunt. Accidit verò ut propter has Appendicum Lacinias, hinc inde quorundam Scriptorum temeritate insertas, Liber hic, quamvis Hebraicus, & Hebraicè receptus, serò admodum* (falli ut hic Sixtus) *apud Christianos Canonicam Autoritatem receperit, unde nec ipsum Melito nec Nazianzenus inter Sacros Libros enumerârunt: & Athanasius in Synopsi de Catalogo Canonicorum Voluminum tanquam Nothum* (hic verò Sixtus falsus est) *nominatim abjecit, quem denique Conc. Carthaginense Tertium inter Sacra Volumina computavit*

** Who to make up the number of XXII. divided the Book of *Ruth* from the Book of *Judges*. (Vide p. 33. and p. 113.) as *Athan.* here did.

[a] Sub Esræ nomine συνεκδοχικῶς intellexerunt *Nehemiam & Estheram*, quos etiàm *Hieronymus* jungit in petitione *Domniani* & *Rogatiani*, qui ab eo interpretationem eorum poscebant, *Tertius* (inquit) *Annus est, quod semper scribitis, & rescribitis, ut Esræ Librum & ESTHer vobis ex Hebræo transferam.* Præf. in Esr. & Neh.

We

we ſhall produce the Teſtimonies of *Sundry Others*, that receive'd it, (here after.) In the mean while the objections which [a] *Card. Perron* and [b] *Coccius* pretend to bring out of *Athanaſius*, for the Canonizing of *Tobit*, *Judith*, *Wiſdom* & *Eccleſiaſticus*, under the name of *Divine Scriptures*, are ſome of them taken from ſuch writings as be [c] *None of his*, but [d] confeſſed to be *Suppoſititious*; and otherſome are expreſſe [e] Paſſages of the *Holy Scriptures* themſelves, which need not theſe *Forrain Books* to authorize them; the [f] reſt are only ſuch *General Termes* of ſpeech, that they may be applyed (as they have been often) to *Other* Eccleſiaſtical writings aſwell as *theſe*, and make nothing againſt us.

a Du. Perron. Repl. lib. 1. cap. 50. *b* Cocc. Theſaur. lib. 6. art. 9. 12. 17. *c* Athanaſ. diſp. cum Ario Laod. exhortat. ad Monachos. Lib. de Virginitate. *d* Nannius præf. in Athan. Baron. An. 338. Sect. 8. &. 9. Bellarm. de Scr. Eccl. *e* Athan. Epiſt. De Decr. Syn. Nicæn. & Orat 5. contrà Arian. & Apolog. de Fug. *f* Epiſt. Synod. Alex. & Synop.

LVII. * S. HILARY, the Biſhop of *Poitiers* in *France* (a Man highly honour'd by [g] *S. Auguſtine*, approved in all his writings by [h] LXX Biſhops met together in a *Councel at Rome*,) was Contemporary to *Athanaſius*, and ſuffered with him under the oppreſſion and crueltie of the *Arians*, by whom they were *both* exiled. From his Teſtimonie concerning the *Canonical Books of Scripture* (wherin he agreed likewiſe with *Athanaſius*, no leſſe then he did in the *Articles of his Creed*,) we ſhall have the Conſent of the *Latin* Church with the *Greek* in this Age, as we had it before in the Time of *Origen* and *Tertullian*. For after this manner doth S. HILARY [a] Number *thoſe Books*, and the Churches of *France* then received

* *An. Dom.* 350.

g S. Aug. contra Jul. Pelag. lib. 1. cap. 2. *h* Gelaſ. in Conc. 70. Epiſcoporum. *a* S. Hilar. Prol. explanat. in Pſalmos. *In XXII Libros Lex V. T. deputatur, ut cum Literarū Hebræi Sermonis conveniret. Qui ità SECUNDUM TRADITIONES VETERUM computantur; ut MOYSI Sint Libri Quinque; Jeſu Nave Sextus; JUDICUM & RUTH Septimus; 1 & 2 REGNORUM in Octavum; 3 & 4 in Nonum: PARALIPOMENON Duo in Decimum ſint; SERMONES DIERUM ESDRÆ (in Duodecimum; SALOMONIS PROVERBIA, ECCLESIASTES, CANTICA CANTICORUM in Tertium Decimum, & Quintum Decimum. DUODECIM autem PROPHETÆ in Sextum Decimum. ESAIAS Deinde, & HIEREMIAS cum LAMENTATIONE & EPISTOLA, (quæ habetur cap. 29. Jeremiæ.) ſed & DANIEL, & EZECHIEL, & JOB, & ESTHER, Viginti & Duorum Librorum NUMERUM CONSUMMENT.*

no other. "The first Five of *Moses*; the sixth of *Jo-*
"*suah*; the seventh of *Judges and Ruth*; the Eighth
"of the 1. *and* 2. *of Kings*; the Ninth of the 3. *and*
"4. *of Kings*, the Tenth of the *Two Books* called the
"*Chronicles*, the Eleventh of *Ezra* (wherein *Nehemiah*
"was comprehended.) The Book of *Psalmes* made
"the Twelfth, The *Proverbs of Salomon*, *Ecclesiastes*,
"and the *Song of Songs* made the Thirteenth, Four-
"teenth and Fifteenth. The *Twelve Prophets* made the
"Sixteenth. Then *Isaiah*, and *Jeremy* together with his
"*Lamentations*, and his *Epistle* (now the XXIX Chap-
"ter of his Prophecy;) *Daniel*, and *Ezechiel*, and *Job*,
"and *Esther*, make up *the Full Number* of *XXII Books*.
Unto all which Enumeration he setteth likewise his *Preface*, (which is specially to be noted,) * That in this sort The *Ancient Fathers* had delivered over these Books to Posteritie. And this Testimonie is so cleer, that *Cardinal Bellarmine* hath nothing to say against it, but † rangeth *S. Hilary* among those *Ancients*, who herein evidently follow'd the *Hebrew Canon* of the *Old Bible*; and are therefore, by his own confession, so to be understood, [a] that they acknowledg'd not any of the *Controverted Books* to belong thereunto. [b] Some indeed there were in *S. Hilary's* time, who of their owne heads augmented the Number of XXII by adding the Books of *Tobit* and *Judith*; but he approves them not. And though otherwhiles he quoteth the Bookes of [c] *Wisdome*, [d] *Ecclesiasticus*, [e] *Tobit*, and [f] the *Maccabes*, yet hereby he never intended to give them that *Canonical Authoritie*, which the [g] *Law and Prophets* had peculiarly reserved to them by *God* himself.

[a] Ibid, ut suprà. *Qui ITA secundùm Traditiones VETERUM computantur.*

[b] Bellarm. de Verb. Dei, lib. 1. c. 20. Sect. penult. *Multi VETERUM, ut Melito, Epiphanius, Hilarius, &c. in Canone V. T. exponendo secuti sunt Hebræos.*

[a] Idem. Ibid ca. 10. Sect. 1. *Hi Libri simul OMNES (Tobiæ, Judith, Sapientiæ, Ecclesiastici & Maccabæorum) rejiciuntur ab Hebræis.*

[b] S. Hilar. loco cit. post enumerationem prædictam. *Quibusdam autem VISUM est, additis Tobia & Judith, XXIIII Libros Secundum Numerum Græcarum Literarum connumerare.* [c] S. Hil. in Psalm. 127. [d] Id. in 7. Ca. super S. Matth. [e] Id. in Psal. 118. [f] Id. in Psal. 125. [g] Id. Ibid. *Discentes hæc Omnia à Lege, & Prophetis, & Evangeliis.*

LVIII. * S. CYRIL Was Biſhop of *Jeruſalem* at the ſame time when *S. Athanaſius* was Patriarch of *Alexandria*, and *S. Hilary* Biſhop of *Poitiers*. In the flower of his Age he was famous in the Church, ‖ being the Author of thoſe h *Catechiſtical Sermons* or *Inſtitutions*, which are mentioned by *S. Jerome*, cited both by *Theodoret* and k *Damaſcen*, of Old, and are now, of late, (though not without Suſpition of ſome corrupted paſſages in them,) ſet forth to the world. Among the Biſhops met together in the *Second General Councel* at *Conſtantinople* he was a reckoned for *One of the Chief*; which render's his Teſtimonie to be the more conſiderable with us. The b *Catalogue* then which he gave to his Auditors of the *Canonical Books of Scripture*, was the ſame at *Jeruſalem*, that *Origen* and *Athanaſius* gave to theirs at *Alexandria*, every way agreeing with other Churches abroad, in the *Number* and *Names* of them all. Only the *Name* of *Baruch*, (which is not the controverted *Book* of *Baruch*,) is added here to *Jeremie*, becauſe he

* *An. Dom.* 360.

h Catecheſes ad Illuminatos.

i Qui Dialogo 2. nonnulla affert ex Catecheſi 4.

k Qui Orat. 3 de Imag. quædam citat ex Cat 12.

‖ S. Hieronymus de Scriptor. Eccleſ.

a Socrat. hiſt. Eccl. li. 5. c. 8. *b* S. Cyril. Catech. 4. (the ſame that *Theodoret* cited) de Sacra Scriptura. Ταῦτα δὲ διδάσκων ὑμᾶς οὐ διόπτευσα γραφὰς τὰς παλαιᾶς τε καὶ καινῆς διαθήκης, &c. *Ea verò docent nos à Deo inſpirata V. ac N. Teſtamenti Scripturæ, &c.* Καὶ φιλομαθῶς ἐπίγνωθι τυχὸν τῆς ἐκκλησίας, ποῖαι μὲν εἰσιν αἱ τῆς παλαιᾶς διαθήκης βίβλοι, &c. *Diſce quoque ſtudioſè ab Eccleſia, qui nam ſint V. T. Libri; neque mihi leges quicquam Apocryphorum—divinas lege Scripturas V. T. Libros XXII, quos LXX duo interpretes tranſtulerunt. Hos SOLOS meditare, quos & in Eccleſia ſecurè tutóque recitamus. Multo prudentiores te erant APOSTOLI, VETERESQUE ILLI EPISCOPI, Eccleſiæ Antiſtites, qui hos tradiderunt. Tu ergò cum ſis filius ECCLESIÆ, Leges & Inſtituta Patrum ne evertas, corrumpaſve. Ac veteris quidem Inſtrumenti, ſicut diximus, XXII Libros meditare, quos ſi diſcendi ſtudio teneris, me NOMINATIM enumerante, da operam ut memineris. Legis enim primi MOSIS Quinque Libri ſunt, Gen. Ex. Lev. Num. Deut. Deinde JESUS FILIUS Nave. JUDICUM unà cum RUTH Liber Septimus Numero: reliquorum autem Hiſtoricorum Librorum 1 & 2. REG. Vnus Liber eſt Hebraïs. Vnus item 3 & 4. Similiterque apud eos PARALIPOMENON 1 & 2 unus eſt Liber. ESDRÆ etiam 1 & 2 (id eſt, Nehemiæ,) unus reputatus. ESTHER* (ita ſæpè computabatur) *Duodecimus Liber eſt; & hi quidem hiſtorici ſunt. Scripti autem verſibus ſunt Quinque, JOB, Liber PSALMORUM, PROVERBIA, ECCLESIASTES, & CANTICUM CANTICORUM, qui Liber eſt Septimus Decimus. Accedunt ad hos Quinque Prophetici; DUODECIM PROPHETARUM Liber unus; ESAIÆ unus; Et JEREMIÆ cum Baruch, Lamentationibus, & Epiſtola; Deinceps EZECHIEL; tum DANIEL, qui Viceſimus Secundus eſt V. T. Novi autem, &c.—Reliqui omnes EXTRANEI, Secundóque loco habeantur: & qui in Eccleſiis non leguntur, eos omnes neque per te legas, quemadmodum audiſti. Ac de his quidem hactenùs.*

is

is so often mentioned, and hath so great a part in *that Prophecie*; but *S. Cyril* makes but *One Book* of them *both*, joyning the *Lamentations* and the *Epistle of Jeremy* with it besides, to complete, (and not to exceed,) the Number of XXII *Books* in all. For howsoever the Ancient Manner of *Dividing* and *Ordering* them was otherwhiles sometimes different from one another, yet the *Bookes* themselves, and the *Number* of them, were still the same. We have cited *S. Cyril's Testimonie* here at large in the *Margin*. Where, that we may not mistake him, when he forbiddeth the *Reading of any Apocryphal Book*, we are not to understand him so, as if he meant hereby *the Books of Tobit and Judith*, and the rest of that *Classe*, which we now call *Apocryphal* (though we might more aptly call them *Ecclesiastical*,) for he read them, and [a] quoted some of them himself, being *Such Books*, [b] that had been of ancient time received in the *Church*, to be *read* unto the *People*, at their *First Entrance* and Introduction to a Christian life. By *S. Cyril's* [c] *Apocryphal Books* therefore we are to understand some other disapproved and *obscure Writings*, that over and besides both the *Canonical* and *Ecclesiastical Books*, certaine private persons (then) went about to bring in, and recommend to the *Church* at *Jerusalem*, as they had likewise endeavored to doe in the *Church* at *Alexandria*, and *Other Places* abroad. And whereas he specially exhorteth them here, to [d] *Read the XXII Books of the Old Testament, which the Septuagint translated*, we are further from hence to observe, that although both *he* at *Jerusalem*, and *Athanasius* at *Alexandria*, together with *Other Churches*, had not the use of the *Hebrew Bible* among them, but kept themselves only to the *Greek Translation* of the LXX, whereunto were afterwards commonly [e] added those *Ecclesiastical Books* which the *Hellenist Jews* first introduced, and received into

a Catech. 6. & Cat. 9. *Ex Sap. & Eccl.*

b S. Athanas. Ep. Paulò ante laudatâ, βιβλία ἃ κανονίζόμενα μὴ, &c. *Libri non quidem in Canonem relati, sed à Majoribus nostris Propositi, ut Prælegantur iis, qui primum accedunt, &c.*

c *Et nihil ex Apocryphis legas.* S. Cyril. loco citato.

d *Divinas lege Scripturas, nempe V.T. Libros XXII, quos LXX Duo Interpretes transtulerunt.* Id. Ibid.

e *Neque enim à LXX Senibus versa sunt supplementa, sicut nec in Hebræo codice habentur.* Lud. Viv. in Aug. de civ. Dei. lib. 18. c. 31. *Supplementum in Hebræo non habetur, sed ex Græca Theodotionis Editione transcriptum est.* S. Sen. lib. 1. Bibl. Sect. 2.

into their Churches, that so all the most eminent Books of Religion written in the Greek tongue before *Christ's* time might be put together and contayned in *One Volume*; [a] yet nevertheless they were alwayes careful to preserve the Honor of the *Hebrew Canon*, which consisted of *XXII Books* only, *Divinely inspired*; and accurately to distinguish them from the *Rest*, which had but *Ecclesiastical Authoritie*; A distinction which our and other Reformed Churches are still carefull to keep up at this day.

LIX. *Athanasius* and *Cyril* were herein followed by all the Bishops assembled together in the * COUNCEL of LAODICEA, out of ‖ Several Provinces in *Asia*. Which was a *Councel* had in such Reverence and Estimation by All men in those elder Ages following, that *The Canons* of it were generally received into † *The Code of the Vniversal Church*, where the yeer CCCLXIIII is specified when it was held. *Baronius* in his [a] Annals placeth it before the *General Councel of Nice*, (but bringeth very weak Arguments to prove his Chronologie;) and [b] *Binius* here followeth *Baronius*, (whom for the most part he transcribes in all *his Notes* upon the *Councels*) fearing [c] lest the *Book of Judith* should otherwise suffer some prejudice, unlesse the greater Authoritie of the *Nicen Councel* be reckoned to come after this *Laodicean Synode*, and reverse the *Constitution* that was here made concerning the *Apocryphal* Books of Scripture. For so they presume that the *Councel of Nice* did; but upon what slender grounds they presumed it, we have at large set forth [d] before, and here we

a Ità Origines in Ep. ad Jul. Afric. *Supplementum Dan. apud LXX Interpretes haberi, & in Ecclesiis legi ait*; sed *Canonicum* esse nusquam asserit; imò disertè negat in locis suprà citatis.

* *An. Dom.* 364.

‖ Titulus apud. Dionys. Exignum.

† *CODEX CANONUM ECCLESIÆ VNIVERSÆ, à Justiniano Imperatore confirmatus.* Infrà, num. 90.

a Baron. Annal. in Append. ad Tomum 4. *Cum reperiantur Quinque Canones Laodicensis Concilii eadem continere quæ in Concilio Nicæno statuta sunt, nec in eis ulla prorsùs mentio habeatur Canonum Nicænorum eadem statuentium, argumentum est, ante Nicæn. Concilium à Patribus Synodi Laodicenæ decreta fuisse, &c.*

b Concil Tom. 1. c In Notis ad Conc. Laodic. Sect. Sub Silvestro *Liber Judith autoritate hujus Provincialis Concilii Laodiceni inter Apocryphos rejicitur, quem (S. Hier. teste) Patres Concilii Nicæni velut Sacro-Sanctum in Canonem Scripturæ receperunt. Oportet igitur concedere hoc Laodicense ante Nicenum celebratum fuisse; vel Saltem, quod dictu inconvenientius est, Catholicæ Ecclesiæ Episcopos ea quæ de Canonicis Libris in Magno Oecumenico Concilio Magnâ Consideratione decreta erant,* (at magna erat hîc Bar. & Bin. inconsiderantia,) *convellere & retractare ausos fuisse.* d Num. 54.

place.

place this *Synod* of *LAODICEA* in that time and order which the *Code* hath assigned to it. In the last [e] Canon whereof, (which in that *Universal Code* is numbred to be the CLXIII.) this *Decree* was made, [a] *That no Books which had been composed only by private persons should be read in the Church, nor any other that were not Canonical, but only those, which belonged to the* CANON *of the* OLD *and* NEW TESTAMENT, that is to say, of the OLD, *Genesis*, *Exodus*, &c. till we come to the Prophet *Daniel*, which is there made the XXII Book; and of the NEW, *Matthew*, *Mark*, &c. till we come to the *Revelation* of *S. John*, which for the high and hidden mysteries that are in it, was not then usually *Read in their Churches*, no more then it is now in *Ours*. But for *all the rest* they number them, as we do, and leave *all the Controverted Books* out of their *Accompt*.

e Concil. Laodic. can. 59.

a Ὅτι οὐ δεῖ ἰδιωτικοὺς ψαλμοὺς λέγεσθαι ἐν τῇ ἐκκλησίᾳ βιβλία, ἀλλὰ μόνα τὰ κανονισθέντα, &c. Ὅσα δεῖ βιβλία, &c. *Quod non oportet privatos Psalmos in Ecclesia legere, aut Libros non Canonicos, sed solos Canonicos veteris & novi T. Hæc autem sunt quæ legi oportet V. T. Scripta.* 1. *Genesis*, 2 *Exod.* 3 *Levit.* 4 *Numeri*, 5. *Deut.* 6 *Josua*, 7 *Judices & Ruth*, 8 *Esther*, 9 *Reg.* 1. & 2. 10 *Reg.* 3 & 4, 11 *Paralip.* 1. & 2. 12 *Esdr.* 1. & 2. (id est Nehem.) 13 *Liber Psalmorum*, 14 *Proverbia Salomonis*, 15 *Ecclesiastes*, 16 *Cant. Cantic.* 17 *Job*, 18 *Duodecim Prophetæ*, 19 *Isaias*, 20 *Jeremias* (cum Baruch, Lamentat. & Epistola quæ in Latina versione omittuntur.) 21 *Ezech.* 22 *Daniel. Novi autem T. hæc, Evangelia quatuor, &c.*

LX For the better understanding of which *Canon*, and removing those Scruples that be otherwhiles rais'd about it; we are first to consider, 1. That they had an Ancient Custome in the Church to Read unto the People there, not only *those Books* which were properly and strictly † *Canonical*, but likewise [a] *Some Other*, which were in honour among them, both for their Antiquitie, being written before *Christ's* time, and for their many good Rules and Examples of Piety, that tended to edification, and the well ordering of Mens Lives. 1. Of the *First* sort were the XXII Books, which *Moses and the Prophets* left behinde them; these they called *Canonical*; 2. Of the *Second* sort were the Books of *Tobit*, *Judith*, *Ecclesiasticus*, *Wisdome*, and the *Maccabes*, added by the *Hellenists* to

† Θεόπνευστα.

a S. Athan. ubi sup. S. Hier. præfat. in Libr. Salom. Ruffin. in Symbolum.

to the *Old Teſtament*, and the *Paſtor of Hermes*, the *Doctrine of the Apoſtles*, and the *Epiſtle of Clement*, ſubjoyned by *ſome Others* to the *New*; And theſe they called * *Eccleſiaſtical Scriptures*. 3. There were *Other Books* yet beſides theſe of a *Third* ſort, that divers *Private* men endeavoured to introduce among the people; which becauſe they were found to be fraught with *Erroneous* and *Pernicious Doctrines*, many uncertain and fabulous Relations being therewith intermixed, the Fathers utterly *forbad* to be *Read in the Church* at all. And theſe they properly called † *Apocryphal Scriptures*. Thoſe that were of the *Second Rank* had otherwhiles by ſome particular men the *Name* of the *Third Sort* given them, but the name of the *Firſt* they never had, till after *this Age*; and even then alſo, often were they call'd *Apocryphal*, but *Canonical* very ſeldome; nor were they in thoſe after Ages termed *ſo* at all, otherwiſe then by a popular way of Expreſsion, and taking the word *Canonical* in a larger Senſe, then ever the *Fathers* took it in theſe *Elder times* of the Church. 4. Moreover of thoſe *Eccleſiaſtical Books*, which were permitted to be *Read to the people*, they had both in this, and in the former Age, Divers Kinds. For in *all* places they had not *one* and the *ſame* Cuſtome; nor were the Books of *Tobit* and *Judith* only, with the *reſt* of that order, that were written before *Chriſt* came into the world, allowed to be Read in the Church; but *Some Other* beſides, (*Eccleſiaſtical* and *profitable Books* alſo) that were written after his time. To which purpoſe we have the Teſtimonie of [a] *Euſebius*, for Reading the *Book of Hermes*, in ſome Churches; and the Teſtimonie both of [b] *him* and [c] *Dionyſius* [d] the Biſhop of *Corinth*,

* Ruff. ibid. *Quæ omnia legi quidem in Eccleſia majores noſtri voluerunt.* Id. Ibid. *Sciendum eſt, quod & alii Libri ſunt, qui non* CANONICI *ſed* ECCLESIASTICI *à Majoribus appellati ſunt, ut eſt Sap. Salom. & alia Sapientia quæ dicitur filii Sirac, qui Liber apud Latinos HOC IPSO GENERALI VOCABULO* ECCLESIASTICVS *appellatur, quo vocabulo non Auctor Libelli, ſed Scripturæ QUALITAS cognominata eſt. Ejuſd. ordinis, &c.*

† Sicut ſunt *Acta Petri, Evang. Petri, Apocalyp. Petri, Acta Pauli*, apud Euſeb. Hiſt. Eccl. lib. 3. c. 3. Item, *Evang. Thom. Matthiæ, Andr. ab hæreticis publicè lecta.* Eod. lib. cap 22. Item, *Scripturæ Apocryphæ ab hæreticis in publicum productæ.* Apud eund. li. 4. c. 21. ex *Irenæo.*

[a] Euſeb. Hiſt. Eccl. l. 3. c. 3. *Novimus Libru̇ Hermetis qui dicitur Paſtor, publicè Lectum fuiſſe in Eccleſia.*

[b] Id. lib. 3. c. 14. *Novimus hanc Epiſtolam Clementis & Olim & noſtrâ ætate in plurimis Eccleſiis communiter legi ſolere.*

[c] Apud. eund. l. 4. c. 22. *Celebravimus diem Dominicum, & Admonitionis gratiâ* (addit Euſebius *antiquo more*) *& legimus & ſemper legemus priorem Clementis Epiſtolam ad nos Scriptam.* [d] Antiquus Scriptor. *Eloquentiæ magnæ & induſtriæ nomine* à S. Hieronym. laudatus in lib de Script. Eccl.

for Reading the *Epistle* of *Clement*, in other Churches; when they met together *publikely to celebrate the Lord's Day*. And to the same purpose we had the Testimonie of [e] *Athanasius* in his *Paschal Epistle*, mentioned before, for the Reading of *The Doctrine of the Apostles*, (which peradventure was the *Book of Canons* set forth under *their Name*, few at first, but in processe of time much augmented,) and the *Book* that was called *The Pastor*. All which being *Ecclesiastical Writings* and usefull for the instruction of the people, were put into a *Division* or *Class* by themselves, and cleerly distinguished [f] both from the *Canonical*, and from *Apocryphal Bookes* properly so termed. 5. But when among this *Ecclesiastical Classe* some other men had in divers places brought in and mingled those *Books* that were meerly *Apocryphal*, Reading them also to the people under the specious Title of *Holy and Divine Scriptures*; from hence it was, that the Fathers in the *Councel of Laodicea* took occasion to make their *Canon*; and held it necessary to declare the *Number* of those *Authentick Books*, that were publickly to be *Read* unto the people in the *Church*.

LXI. Yet against our producing of *this Canon*, it is alledg'd, that *Baruch* is added in the OLD Testament, & the *Apocalyps* left out in the NEW. For Answer whereunto, we say. First, (as we did before to the place [a] in *S. Cyril*,) that this is not the *Book* of *Baruch*, which standeth separate by it self in the Rank of those that be Controverted, but an [b] *Exegetical* or fuller *Expression* only of what is contayn'd in the *Book* of *Jeremie*. And so *Origen* express'd it when he said, [c] that *Jeremie*, with the *Lamentations*, and with *his Epistle* made but *One Book*; (that *Epistle*, therefore must be contain'd and written in that *Book*, as it is in the XXIX *Chap.* of his *Prophecie*;) where-

unto

e Athan. ubi supra. Διδαχὴν καλουμένην τῶν Ἀποστόλων, καὶ τὸν Ποιμένα.

f Καὶ ὅμως, &c. *Neque inter Canonicos neque inter Ecclesiasticos ullo modo (ἐδαμῶς) memorantur Apocryphi.*

a Num. 58.

b Ἱερεμίας καὶ Βαρούχ, θρῆνοι καὶ ἐπιστολή. Can. cit.

c Sup. num 49. *Jeremias cum Threnis et Epistola unum sunt.*

unto [a] *Athanasius* and *Cyril* have added *Baruch*, (like as the *Councel* at *Laodicea* did here) and made but *One* and the *same Book* of them all. For *Baruch's* Name is famous in *Jeremie*, whose *Disciple* and [b] *Scribe* he was, suffering the same *Persecution* and [c] *Banishment* that *Jeremie* did, and [d] publishing the same *Words* and *Prophecies*, that *Jeremie* had required him to write; so that in several relations a great *Part* of the *Book* may be attributed to them both. And very probable it is, that for this Reason, the *Fathers* that follow'd *Origen*, did not only (after his Example) joyn the *Lamentations* and the *Epistle* to *Jeremie*, but the Name of [e] *Baruch* besides; whereby they intended nothing else, (as, by keeping themselves precisely to the Number of XXII *Bookes* onely, is cleer,) then what was inserted concerning *Baruch* in the *Book* of *Jeremie* it self; (for otherwise they must have *augmented* their *Account*, and added *One Book* more to their *Number*, which they never do:) Nor could *Card. Bellarmine* take *these Fathers* in any other sense, when he confessed and said, (though afterward he agreeth not with his own words,) * "*That neither any* "*Ancient Councel, nor Pope, nor Father, in Reciting the* "*Books of holy Scripture, had made any peculiar mention* "*of this Prophet Baruch by himself:* which would be false, if either the *Councel of Laodicea*, or *Athanasius*, or *Cyril of Jerusalem*, had not by the *Mention* that they make of *Baruch*, understood *those passages of him* which are comprehended in the *Book* of *Jeremie*, written in *Hebrew*, but that other *Distinct Book*, which is now extant under *his Name*, and was first written only in the *Greek Tongue*; A *Book* so different in the present Editions from the *Old Latin* Translation, that we have no assurance, whether there be a *true Copie* of it, or no; and therefore † S. *Hierome* would not meddle with it.

a Epistola Pasch. suprà citat. *Jeremias & unà cum illo Baruch, Lamentationes, & Epistola.*

b Jer. 36. 4.

c Jer. 43. 6, 7.

d Jer. 36. 8.

e Nisi vitium sit in *Græco* Conc. Laodiceni Codice, nam in *Latino* (qui ante *versionem Gentiani Herveti* extabat) *ista omnia nomina* prætermissa sunt, & *Jeremias* solus ponitur. *Isid. Merc. Merlinus* & *P. Crab.*

* Bellarm. de Verbo Dei, lib. 1. cap. 8. *De Libro Baruch Controversia fuit, et est, tùm quià non invenitur in Hebræis Codicibus; tùm etiàm quia nec Concilia antiqua, neque Pontifices, neq; Patres, quos suprà citavimus, qui Catalogum Librorum Sacrorum texunt, hujus Prophetæ disertis verbis meminerunt.*

† S. Hier. præf. in Jerem. *Librum autem Baruch, qui apud Hebræos nec legitur, nec habetur, prætermisimus.* Item præf. in Comment. quibus *Jeremiam* exponit. *Libellũ Baruch, qui vulgò Editioni LXX copulatur, nec habetur apud Hebræos, et Ψευδόπιγραφον Epistolã Jeremiæ nequaquàm censui differendam.*

LXII. Then, as to the leaving out of the *Apocalyps*, (which is a Second Exception against this *Canon* of *Laodicea*,) though the Question between the followers of the *Trent-Canon* and *Ours*, be not concerning any *Books* of the *New Testament*, (wherein we al agree,) yet we have thus much to say for *the Councel*. 1. That the *Preface* which they make to their *Canon*, sheweth their intention, only (or at least, chiefly) to have been, thereby to declare [a] *what Canonical Bookes were publickly to be READ among them in the CHURCH*, where because their *Custome* was not usually to *Read* the *Apocalyps*, therefore they forbare to *Name* it. 2. That this *Custome* was not grounded upon any Opinion they had, as if that *Book* were *no part* of the *New Testament*, but because it was so repleniſhed with abstruse and hidden [b] *Mysteries*, as that (few or none being fit and able Persons to Explain it,) the people would receive the lesse instruction and *edifying* by it; which is the reason that in our [c] *publick Calendar* for *Reading the Books of the New Testament* in the ordinary course of the Year, *our own Church* hath likewise omitted it: and yet we hold it to be *Canonical*; (as they [d] of the *Greek Church* did;) often alledging it in our *Sermons* and *Treatises*; and otherwhiles Reading *Divers parts* of it in our *Publick Service*. 3. It is altogether improbable, that the Fathers of *this Councel* should absolutely reject *that Book* out of the *Canon*, when it was in their [b] own time (as it was also [c] before and [d] after their time) held an *Heresie* to reject it: For though some *few* men in the *Greek Church* were not alwayes so well satisfied concerning the *Author* of *this Book*, but [e] doubted whether it was *S. John* the *Evangelist*, or some other *Apostolical Writer* of that *Name*; yet as the Reasons which they brought for themselves were of little weight, so they were at all times opposed and answer'd by the *Greater*

Part

a Conc. Laodic. loco citato *Quod non oportet privatos Psalmos in ECCLESIA LEGERE &c. Hæc autẽ sunt quæ LEGI oportet.* &c.
b S. Hier. in Prol. galeat. *Tot bibet Sacramenta quot verba.*
c Liturg. Eccl. Angl. *in Calend.* & præfat. *How the rest of the holy Scripture (besides the Psalter) is appointed to be read. The old Test. &c. except certain Books and Chapters which be least edifying, &c. The New Test. except the Apocalyps, &c.*

a Justin. Mart. in Dial. cum Tryph. Iræneus l. 5. contr. hær. Theoph. Antioch. & Melito apud Euseb. hist. Eccl. lib. 4. c. 24. & 26. Dionys Alex. apud eund. l. 7. c. 23. & 24. Clem. Alex. lib. 2. pædag. cap 12. Origen. in 1 Psalm. Eusebius in Chron. Athanas. in Synop. Epiphan. hæres. 51. Chrysost. in Psal. 91. Basil. Gr. Naz. & Cyrillus.
b Epiph. loco citato, & hær. 54.
c Tertul. lib. 4. contra Marcion.
d S. Aug. de hæres. cap 30.
e Euseb. lib. 7. hist. Eccl. c. 25.

Part, and the moſt conſiderable *Perſons* of the Church; whereof there cannot *One* be nam'd that ever ſuffer'd the *Authoritie* of the *Book* to be either rejected, or doubted of, whether it were a *Canonical Part* of the *New Teſtament*, or no, without *cenſuring*, and *condemning* them, that did ſo. 4. Laſtly then, The Omiſſion of this *Book* in the *Canon* of *Laodicea* (if yet the Omiſſion be not rather in the *Copies* that we have of it, then in the *Canon* it ſelf; for in ſome * Copies the *Epiſtle to Philemon* is left out, aſwell as the *Apocalyps*,) can be no juſt plea for the Authoritie of thoſe *Books*, which the Councel of *Trent* hath lately annexed to the *Canon* of the *Old Teſtament*, for though *neither* of them be here *nam'd*, yet it is one thing not to be *nam'd* in the *Canon* of *Laodicea*, and another thing to be *excluded* out of the *Canon* of the *Bible*, which maketh the great difference between them; for certain it is, that by the common conſent of the *Fathers* and *Churches* abroad, (which are the beſt Interpreters of what they decreed, rejected, or acknowledged, in this *Synod* of the *Aſian* Provinces,) the *Apocalyps* if it were not *uſually read to the people*, yet it was *publickly received* as a *Canonical Book of Scripture* among them all; which the other *Controverted Books* never were, neither in *thoſe places*, where they were *allowed* to be *Read*, nor at *Laodicea*, where for the Reaſons afore mentioned they thought meet, at that time, to *Forbid* them.

* In Codice *Joh. Tilii*.

LXIII. Some other Exceptions there are againſt this *Councel*, which will give us no great trouble to anſwer. As Firſt 1. That it is not ſo certain whether there be any ſuch *Canon* or *Catalogue* of *Scripture-Books* in it, or no; for in the *Latin Tranſlation*, [a] which *Dionyſius Exiguus* made of that *Councel*, it is omitted; and in the *Roman* [b] *Code* there is no particular *Recital* of *thoſe Books* to be ſeen; nor hath *Gratian*

a Codex Can. Eccl. Dionyſii Exigui.
b Codex Can. Eccl. Romanæ.

Gratian ‖ enter'd it into his *Decree*. But in these matters the *Greek Copies* are to be trusted before the *Latin*, and the *Vniversal* † *Code* before the *Roman*; In all the Several Editions of the *Councels* both *Greek* and *Latin* set forth by *Mercator*, *Merlin*, *Crab*, *Surius*, *Tilius*, *Binius*, and those that we find in *Balsamon* and *Zonaras*, this *Canon* is to be read at large; and should we rest our selves either upon the *Roman Code*, or the *Code* of *Dionysius Exiguus*, we shall be to seek for all the 8. *Canons* of the *Council of Ephesus*, the 3. last *Canons* of the *First Council* at *Constantinople*, and the 2. last *Canons* of the *Council* at *Calcedon*, which which are all cut off and left out in *both those Codes*, as well as this *Canon* of *Laodicea* is; the [a] *Preface* and *Title* whereof they have suffered nevertheless to stand still; and yet that *Preface* and *Title* refer to the *Books of Scripture*, that follow in all *other Copies* and *Collections* of the *Councels* whatsoever; which is so clear an evidence for us, that generally *this Council* is [b] given us, and confess'd to be upon our side. 2. Only *Catharinus*, having nothing else to say against it, suspecteth, that this LIX *Canon* of this *Council* [c] hath been *larger* then it is, and that the *Bookes* now controverted have been *taken out* of it, though in the mean while he knowes not when or by whom it should be done; which is an Exception that answers it self, and hath no body else to speak for it. For with as much reason he might have suspected all the rest of the *Fathers Writings*, that numbred *these Books* of the *Ancient Testament*, as the *Fathers* of *Laodicea* did. 3. The last Exception therefore against them is, That they were but a [d] *Provincial Council*, and of very *little Authority* in the Church, having never been *confirmed* by the *Pope*. But there is no part of this Exception true. For First, it was a *Council* that consisted of [e] *Divers Provinces* or *Regions of Asia*; which makes

‖ Gratiani decret.
† Codex Can. Eccl. Universæ.
a Quæ psallere & legere in Ecclesiis conveniat. Quod non oportet plebeios Psalmos in Ecclesia cantare, nec Libros præter Canonem legi; sed SOLA Sacra Volumina V. & N. Testamenti. Reg. 162. in Cod. Dion. & Can. 59. Conc. Laod. in Cod. Rom.
b Baronius & Binius ubi sup. Alph. à Castro lib. 1. c 2. contra hær. Georg. Ederus in Oecon Bibl. lib. 1. Tab. 42. Costerus in Enchirid. cap. 1. Bellarm. de Verbo Dei, li. 1. c 20. Sect. Enumerantur. Melc. Can. li 2. ca. 11. Lindanus ubi suprà. Et alii complures.
c Amb. Cathar. opusc. de Scr. Canonicis. *Vehementer suspicor fuisse hos Libros à Sciolis quibusdã Semotos, &c.*
d Bellarm. lib. 2. de Conc. c. 8. *Laodicenũ verò Concilium fuit Provinciale, Episcoporum XXII, & non confirmatũ à Pontifice.*
e Prima hujus Synodi verba *Sancta Synodus quæ apud Laodiceam Phrygiæ Pacatianæ convenit ex diversis Provinciis sive Regionibus Asiæ.*

makes it greater then any [f] *Provincial Synod.* Secondly, it was alwayes held to be of [g] *great Veneration* and *Authority* both in the *Greek* and in the *Latin Church.* And Thirdly although * the *Oriental Councels* in those dayes needed no *Confirmation* from the *Pope*, (who claim'd no such jurisdiction then, as he did in after ages, over those places that were out of his *owne* [a] *Limits*;) yet that among *other Councels* of the *East*, *the Popes Received this* in the *West*, and acknowledged the *Canons* of it to be *a Part* of those *Ecclesiastical Rules*, whereby both *themselves* and *other Bishops* were to be guided, we find it manifest in [b] the *Letter* that *Pope Leo the* 4th sent to the *Bishops* of *Britannie*; For in those Elder times the *Code* of the *Vniversal Church* govern'd them all; And into that *Code* was *this Synod* of *Laodicea* taken not only by the *Sixth General Councel* of *Constantinople* in [c] *Trullo*, (the *Canons* whereof have otherwhiles some [d] Exceptions made against them,) but by the 4th *General Councel* likewise of [e] *Calcedon*; and the *Imperial* [f] *Law* of the Emperor *Iustinian*, besides divers other Testimonies set forth to that purpose by the Two Learned Antiquaries [g] *Leschassier*, and [h] *Justel*; whose Reasons herein are so clear and convincing, that as no just Exception can be taken to them, so are they freely acknowledged to be such, & highly mag-

f Bel. lib. 1. de Conc. cap. 4. *Provincialia Concilia sunt, in quibus conveniunt Episcopi TANTUM UNIUS PROVINCIÆ, quibus præest Metropolitanus, sive Archiepiscopus.* *g* Binius ex Baronio, Not. 1. in Laod. Concil. *Hoc Concilium antiquâ nobilitate celeberrimum, Græcorum atque Latinorum Scriptis celebri memoriæ commendatum fuit.* * Ancyr. Neocæs. Gangr. Antioch, *&c.* *a* Conc. Nicen. can. 6. *b* Can. de Libel. Distinct. 20. *Non convenit aliquem judicare & Sanctorum Concilierum Canones relinquere. Quibus autem in omnibus Ecclesiasticis utimur judiciis, sunt STATUTA Can. Apost. Nicæn, Ancyran. Neocæsar. Gang. Antioch. LAODICENSIUM, &c.* *c* Can. 2. *Obsignamus etiam Canones, qui à S. Patribus nostris expositi sunt.* (1.) *a* 318. *Sanctis ac divinis patribus, qui Nicæa convenerunt, iisque qui Ancyræ, Neocæsar. Gangr. Antioch. atq; iis etiam qui in LAODICEA Phrygiæ, &c.* Ad hæc Balsamon *Hujus præsentis Canonis perpetuo recordare.* *d* Melch. Can. lib. 1. c ult. Baron. Tom. 8. ad An. 692. & illum transcribens Binius, ad istud Concilium quinisextum. *e* Act. 4. Act. 11. & Act 13. *f* Novel. 131. *g* Leschassieri opusc. in Consult. de Controversia inter Papam Paul. 5. & Remp. Venet. *h* Chr. *Justellus* præfat. in Cod. Eccl. universæ. & Testim. præfixa atque ordine recensita ante Cod. Dion. Exigui.

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nified by [i] *them*, that stiled themselves the *Popes Apologists*. And this maketh the *Councel* of *Laodicea* to carry with it the force and authority of an *Oecumenical Synod*, by which it was first Received and Approv'd, and afterwards Numbred with all the Rest in the *General Code* of the Church.

[i] Is qui Apologiam pro Pontifice scripsit adversùs Consultationem Leschassérii. *Consultator de Conciliorum Ordine et Autoritate feliciter disserit, tenebras dissipat, nodos enodat, &c. quo nomine non exiguam cùm apud Omnes, tùm maximè apud Theologos inivit gratiam, in planè sint ingrati.* Item, Apologeticus super Decreta Greg. 7. Tom. 7. Concil. Edit. Binianæ. part. 1. pag. 469. Paris. Impref. *Præterea Sancta et Veneranda Synodus Chalcedonensis etiam Provincialia Concilia ante ipsum transacta canonizasse non Dubitatur, id decernens, Cap. 1.* Regulas Sanctorum Patrum per singula nunc usque Concilia constitutas proprium robur habere Decrevimus. *Hæc autem Concilia ante ipsum CHALCEDONENSE legantur fuisse Ancyr. Neocæsar. quæ et Nicæno Concilio antiquiora traduntur, Item Gangr. Sard. Antioch. LAODICENSE; Ergò eadem et in CHALCEDONENSI Synodo non dubitantur esse roborata. Quæ etiam cum Africanis Canonibus beatus Hadrianus Papa Carolo Imperatori ad Disponendas Ecclesias in Regno suo, Romæ tradidisse legitur.*

An. Dom. 374.

LXIIII. S. EPIPHANIUS the Bishop of *Salamine* or *Constance* in the *Island* of *Cyprus*, wrote his *Books against Heresies* about Ten yeers after the time of the *Laodicean Councel*. [a] There and [b] elsewhere (thrice in all for failing) he numbreth the *Books* of the *Old Testament*, as *We* do now, and as the *Fathers* of the Christian Church had done before him, to be *neither more nor lesse* (if the *Five double Books* be reduced to the *Hebrew Account*) then XXII. *Of Tobit, Judith*, Baruch and the *Maccabes* he maketh here no mention at all, nor any where else besides. Of the *Wisdom of Salomon*, and the *Wisdom of the Son of Sirach* he declareth expresly, not only that they be both "[c] *Doubtful Writings*, but "that they are [d] *not to be counted* within the *Number* "of the *Holy Scriptures* (how *useful* and *profitable* so-"ever they might be besides,) *having never been put* "*into the Ark of the* Covenant; * where *all the Books* were, that may be acknowledged by us to be *Canoni-*

[a] Epiph. hær. 8. contra Epicur. & Her. 76. contra Anomæos. [b] Id. lib. de Mens. & Pond. *Habent Hebræi XXII Literas, è quibus V. duplicantur. Quâ ratione quum XXII Libri numerentur, XXVII reperiuntur, quiâ ex illis Quinque geminentur: puta Liber Ruth cum Judicum Libro conjungitur, et unus ab Hebræis censetur, Iⁱᵘˢ Paralip. cum posteriore, &c.* Peractâ Enumeratione concludit. Ἐπληρώθησαν οὖν καὶ εἰκοσιδύο βίβλοι, &c. *Completi itaque sunt XXII Libri juxta Numerum XXII. apud Hebræos Elementorum.* [c] [d] Id. Ibid. *Sunt in ambiguo.* Et exempli gratiâ profert. *Sapientiam Sirach et Salomonis (inter cæteros,) Qui Libri* (inquit) *etsi utiles sint et commodi, tamen in Numerum Receptorum non referuntur, neque in Arcam Testimonii repositi fuerunt.* * Which yet is not to be understood of the *first Ark* before the *Captivity*, but of another that resembled it after. *Vide Num.* 105.

cal.

cal. And it need's not trouble us, if [a] *Card. Perron*, and [b] *Gretſer* the Ieſuite, here object *Epiphanius* againſt himſelf, and ſay, that in his diſputation [c] againſt *Ætius* (who was the Maſter of the *Anomæan Hereticks*) he followeth the *New Accompt* of the *Roman Church*, and rangeth the Two Books of *Wiſedome* and *Eccleſiaſticus* among the *reſt* of the *Divine* and *Canonical Scriptures*. For firſt, this is not true, that every *Writing*, which he otherwhiles calleth *Divine*, (as in another [d] place he doth the *Apoſtolick Conſtitutions*) in a *large* [e] and *popular* ſenſe, muſt preſently be taken in a *Strict* and *Proper* ſenſe to be *Canonical Scripture*; between which *Two* there is a great difference. A *Writing* may be ſaid to be *Divine*, that treateth of *Divine Matters*; but *Canonical Scripture* it cannot be, unleſſe it be *Divinely inſpir'd*, as the *Writings of the Prophets* were in the *Old Teſtament*, and of the Apoſtles in the *New*. And therefore S. *Epiphanius* not placing theſe *Two Bookes* among the *Prophets*, but putting them in a Rank and order by themſelves, after the *Prophets* and *Apoſtles* both, cannot [a] otherwiſe be underſtood, but that he intended them as *Writings* of an *inferiour Claſſe* to the former. 2. For Secondly, why did he els reckon them behind the *Apocalyps*, when they were in order of time written before all the *New Teſtament*? And 3. Thirdly, Why did *he* not *adde* Two more to his Number of XXII (or XXVII) whereunto he confines *all* the *Books* of the *Old*? But the Truth is, that he alledgeth both *theſe*

a Du Perron Repl. lib. 1. c. 50. pag. 448. *Quand Epiphane diſpute contre Aetius, il fait la ſupputation ACCESSOIRE de l'Egliſe, & met l'un & l'autre liure* (les Deux *Sapiences*) *entre les Eſcritures Divines & Canoniques.*

b Similiter Gretſer. Def. l. 1. c. 14. *Nullam hic ponit differentiam inter Geneſin aut Evang. S. Johannis, & Sapientiam Salomonis*

c Epiph. hæreſ. 76. contra Aetium *Quod ſi regeneratus eſſes à Spiritu Sancto, & à Prophetis atque Apoſtolis edoctus, oporteret te diligenter inquirere à GENESI uſque ad tempus ESTERÆ, per XXVII Libros V. T.* (*ab Hebræis ad numerum XXII redactos.*) *per IV Evang. XIV Epiſt. S. Pauli, per Acta Ap. Epiſtolas Catholicas S. Jac. S. Petr. S. Joh. & S. Jud. & Apocalypſin S Johannis; Perque Sapientiam quæ dicitur Salomonis, & quæ appellatur filii Sirach, atque adeò per Omnes Divinas Scripturas, teque per illas condemnare.*

d Id. Hæreſ. 80. Ἐν ταῖς διατάξεσι, &c. θεῖον λόγον. Has autem Conſtitutiones inter *Apocrypha* ponit Hæreſ. 70.

e Canus lib 5. c. 5. Sect. Ac primus.—*Epiphanius hæreſi poſtrema refellenda, Apoſtolorum Conſtitutiones DIVINAM SCRIPTURAM vocat. Loquitur autem ſine dubio de his Conſtitutionibus quæ in SACRIS BIBLIIS Scriptæ NON SUNT Sed ALIA eſt illa cùm Veritas ipſa LIMATUR in Diſputatione Subtilitas; ALIA cùm OBITER & IN TRANSCURSU ad VULGAREM QUANDAM OPINIONEM accommodatur Oratio. Quamobrem, ut Sapientes, ita Nos hoc loco VERBIS ECCLESIASTICIS utimur, ut Eos SOLUM, qui SPIRITU DICTANTE ſcripti ſunt Libri, SACROS & CANONICOS appellemus.*

a Videnum. 77.

and *other* the *like Writings* (which were never receiv'd into the *Canon* of the *Bible*,) the more to confound, and shame the *Heretick Ætius*, who could not any way defend himself, either by the *Authentick Records* of the *Old* and *New Testament*, or by *Other Divine Writings*, that were sometimes *Read* and used in the *Church*.

An. Dom. 375.

LXV. In this time lived S. BASIL the *Great*, Archbishop of *Cæsarea* in *Cappadoce*; whom we may well reckon among the *Fathers*, that have strictly held themselves to the Number of XXII *Books* belonging to the *Canon* of the *Old Testament*. For in [a] the *Philocalia*, or *hard places of Scripture*, gathered by *Him* and S. *Gregory Nazianzen* out of *Origen's* Works, he propoundeth this *Question*, and answereth it as *Origen* had done before. That which *Card.* [b] *Bellarmine* objecteth out of S. *Basil* for the Canonizing of the *Book* of *Tobit*, is neither to be found in *Tobit*, nor in S. *Basil*. [c] S. *Basil* faulteth the *Rich Man*, because *he had no regard to the Precept* (let it be as *Bellarm.* addeth, The Divine Precept,) *Withhold not doing good to them that need it. Let not Mercy and Truth forsake thee.* And, *Break thy Bread to the Hungry.* But of these *Three Divine Precepts*, the [d] Two First are in the *Proverbs*, and the [e] Third in *Esay*; where the *Cardinal* might have found them without turning to *Tobit* for them. Such another Testimony it is, that [f] *Coccius* hath sought out in [g] S. *Basil* for the Canonizing of the *Book* of *Wisdom*; *In that time the prudent Man shall keep silence, because it is an evil time*; which S. *Basil* calls the *saying of a Prophet*. And so do we: For we finde it intirely in the *Prophet* [h] *Amos*; but in the *Book of Wisdom* neither can [i] *Coccius* finde it, nor any body else.

a Philoc. c. 3. Διὰ τί κεῖται τὰ δεύτερα βιβλία; *Quare XXII Libri Divinitus inspirati?* Resp. *Quoniam in Numerorum loco, &c. Neque enim ignorandum est quòd V. T. Libri (ut Hebræi tradunt) Viginti & duo, quibus æqualis est numerus Elementorum Hebraeorum, non absque sint. Ut enim XXII Literæ introductio ad Sapientiam, &c. ità ad Sapientiam Dei, et Rerum notitiam fundamentum sunt & Introductio Libri Scripturæ Duo et Vigesimi.*

b Bell. de verb. Dei. lib. 1. cap. 11. de Libro TOBIÆ. S. Basilius *in oratione de Avaritia, Sententiam ex Tobia Descriptam DIVINUM PRÆCEPTUM appellat.*

c S. Basil. homil. in Lucam & Serm. De Avarit. ἐκ ἔχεις πρὸς λόγον τὴν ἐντολὴν, ἐυποιεῖν, &c. ἐλεημοσύναι καὶ πίστεις, &c. διὰ τοῦτο πεινῶντι τὸν ἄρτον σου. d Prov. 3. ver. 27. & ver. 3. e Esay. 58. 7. f Coccii Thesaur. lib. 6. Art. 9. g S. Basil de Spiritu Sancto. h Amos 5. 13. i Citat. Sap. cap. 8.

As

As little to the purpose are the other Objections that they [a] bring in favour of *Ecclesiasticus*, which they say [b] *S. Basil* believed to be written by *Salomon* himself. But they cite us such *Books* of *S. Basil*, as either be none of his, or else have *no such matter* in them. For in his own [c] Works he acknowledgeth no more then *Three Books* of *Salomon*, and nameth them, the same that we do.

a Can. loc lib. 2. c. 11. Bellarm. de ver. Dei, l. 1. c. 14.
b Citant Basil. contra Eunomium lib 4. & Reg. fusiùs disput.
c. Basil. hom. 12. in princip. Proverb.

LXVI. To him we joyn S. GREGORY NAZIANZEN, surnamed The DIVINE, *S. Basils* Contemporary, and Companion with him in his Studies. Who not only in the [d] *Collections* out of [e] *Origen*, (which they made together,) but in a *Peculiar Work* of his own besides, (which he wrote for this very purpose, and so [f] *intituled* it,) hath clearly delivered himself, touching all the *Authentick*, *True*, and *Genuine Books* of *Holy Scripture*. Making the *Hebrew Canon* of the *Old Testament*, to be the *Rule* & *Square*, that herein the *Christians* are to follow; & counting onely XXII *Books*; whereof He Numbreth XII to be *Historicall*, & V *Metricall*, & V *Propheticall*; Naming them all in their Order; but making no mention at all of *Tobit* and *Judith*, or *those* that follow in the *New Catalogue*: which can therefore have no other place in his Account, then among * those that are not ‖ *Canonical*

An. Dom. 376.
d Philoc. ut sup. n. 65
e *In quo Excerpta habentur Studiosis utilia.* Gr. Naz. Ep. ad Theodorum Episcopum.
f Id. *De veris & genuinis Libris S. Scripturæ divinitùs inspiratæ*; in Libro Carm. Ἐξάμετρος, &c.

Suscipe Sanctorum Numerum, Nomenque Librorum.
Et primùm historicos bis Senos Ordine, Quorum
Primus adest Genesis, dein Exodus, atque Levites,
Et Numeri, Legisque iterùm repetita voluntas.
Hos Josua, Critæque, & Ruth Moabita sequuntur.
Hinc Nonus, Decimusque tenent Gesta inclyta Regum.
Undecimo Annales veniunt, est Ultimus Esdra.
Sunt quoque Carminei Quinque; Horum primus Job est;
Proximus est huic David Rex, & Tres Salomonis,
Scilicet Ecclesiastes, & Proverbia, Cantus.
Post hos Sanctorum mox Quinque Volumina vatum;
Ex quibus bis Sex Libro retinentur in Uno;
Oseas, & Amos, Micheas, Joelque Jonasque,
Abdias, & Nahum, Habacuc, & Sophonias,
Aggæus lætus, Zacharias, & Malachias.
Hi primum Librum; tenet Isaia Secundum;
Post hos Jrmias Matris de ventre vocatus;
Ezechiel Domini Robur; Danielque Supremus.
Hæc veteris Septem ac Ter Quinque Volumina Pacti
Bina & Viginti Solymorum Elementa figurant.

* Id. Ibid. *Si præter hos quid est, ne germanum putes.*

‖ Id. Ibid. *Ne tua Codicibus fallatur Mens alienis, (Namque adscriptitii multi, falsique vagantur,) Legitimum hunc habeas Numerum à me, Lector amice.*

or *Legitimate* Parts of the *Bible*. Against this evident Testimony of *Nazianzen*, there is nothing objected, But 1. That [b] he omitteth the *Book* of *Esther*, which we have answered [c] before; and 2. That he [d] alledgeth the *Book* of *Wisdom*, which nevertheless will not make it *Canonical*; and 3. That these *Verses* and all this *Catalogue* of the *True Scriptures*, is [e] *falsely imposed upon him*, which never any Man said before *Card. Perron*, who durst venture for a shift to say any thing: But we have little reason to believe him upon his own word, wherein we finde him so often failing.

[b] Card. Perron. Repliq. l. 1. c. 59. p. 448.
[c] Num. 56.
[d] Du Perron. ib.
[e] Du Perron, ib.

An. Dom. 378.

LXVII. Conform to the Testimony of *S. Basil*, and *S. Greg. Nazianzen*, is the *Canon* of *S.* AMPHILOCHIUS, the Metropolitan Bishop of *Iconium* in *Lycaonia*, an intimate friend to them both, and one of the *Fathers* that met together in the *Second General Council*. [b] *S. Jerome* sayes, That of these *Three Bishops* he knows not which he should admire most, their *Secular Learning*, or their *Knowledge* in the *Holy Scriptures*. The *Epistle* of *Amphilochius* is [c] extant, written to *Seleucus* in Jambick Verses, wherein he exhorteth him to the study of Piety and Learning, both Humane and Sacred. But among the *Sacred* Writings he giveth warning; that *Some* be added to them, which be altogether *False* and Spurious, and *some* intermix'd, which do not *properly* belong unto them; and therefore that due heed be taken to distinguish well [d] between these *Three sorts* of *Books*. After this Admonition he reckoneth up for the *Books* of the *OLD Testament* which were *Divinely inspired*, the same that *Nazianzen* had done before him;

[b] S. Hieron. Ep. ad Magnum. *Nescio quid in illis primum admirari debeas Eruditionem Seculi, an Scientiam S. Scrip.*
[c] Apud Balsam. pag. 1082. edit. gr—lat.
[d] S. Amphiloch. Ep. ad Seleucum. inter Canonicas Epistolas à Balsamone Notat.

Quin maximè hoc quoque convenit te discere,
Non tuto CUIVIS esse credendum LIBRO,
Qui BIBLICI prænomen augustum ferat.
Quandoque FALSO nominati sunt Libri:
QUIDAM INTERMEDII vel propinqui terminis
(Ut sic loquar) sunt Veritatis Dogmati.
(intelligit sine Dubio Tobiæ, Judithæ & similes, quos *Ecclesiasticos* appellamus.)
QUIDAM SPURII, Periculosique admodùm
Tanquam Notha, sive adulterina Numismata

him; and addeth, that other whiles the *Book* of *Esther* was named with them; (of which I have given an account before;) But *Other Books* he Nameth None; Concluding (after the Recital of *those Books* that appertain to the N. T.) [a] That this is the MOST TRVE and CERTAIN CANON of the DIVINE SCRIPTURES. To which [b] he that wrote the *Expurgatory Index of Rome*, & [c] *Gretser* the Jesuite, will needs make the World believe that *Amphilochius* added the *Book* of *Wisdom*, when in his Enumeration of *Salomon's Books*, between the *Proverbs* and *Ecclesiastes* that Addition (as they say) is manifestly to be seen. But herein they abuse both themselves and their Readers. For though the [d] *Latin Translator* nameth *Wisdom* after the *Proverbs*, yet he cannot mean the *Book* of *Wisdom*, (unless *Salomon* wrote *Four* Books, whereof both [e] *Amphilochius* and that [f] *Latin Translator* himself say expresly, that he wrote no more then *Three*,) but must be understood (as [g] *Melito* was before) to have added *that Word* as an Exegetical Expression onely of the *Former*. And if we consult the [h] *Greek Text*, there is not so much as the *Name* of *Wisdom* in it, more then that *Salomon* is called a *Sage* or *Wise Person*; which he may well be, without being the Author of a *Book* that was written many hundred yeers after his time. But the [i] Translator of this *Poem* (which was sometimes attributed to *Gr. Nazianzen*, because it was so like to *his*) that rendred the *Greek*

Inscriptionem Regis equidem habentia
Sed Materiæ ratione vilissima.
(intelligit Apocryphos proprie sic Dictos, de quibus suprà num. 10.)
Ut ergò liquidò hos nôris, tibi SINGULOS
DIVINITUS INSPIRATOS numerabo Libros
Primumque Prisci fœderis Scripta eloquar.
(Enumerat autem Omnes qui priùs à Nazianzeno enumerati sunt,) & addit,
Adjiciunt istis Deinde ESTER aliqui.

[a] Id. Ibid.

—ὅτῳ ἀψευδέστατῳ
Κάνων ἂν εἴη τῶν θεοπνεύστων γραφῶν.
—hic est Voluminis
DIVINITUS Dati CANON certissimus.

[b] Joh. Mar. Bras. in Indice Rom.
[c] Gretz. Def. l 1 c. 13.

[d] *Tresq; Salomonis, Proverbia (Sapientia) Ecclesiastes, Canticorum Cantica.* Ex versione Herveti.
[e] Τρεῖς δ' αὖ σολομῶντος. Amph. lo. cit.
[f] Ut suprà, *Tresque Salomonis.*
[g] Suprà. num. 47.
[h] Amphiloch. ibid. Τρεῖς δ' αὖ Σολομῶντος τοῦ σοφοῦ, παροιμίαι, Ἐκκλησιαστής, Ἆσμα δ' αὖ τῶν ἀσμάτων.
[i] Jacob. Billius apud Nazianzenum sic vertit. *Salomonis etiam Tres Libros, Parœmias, Ecclesiasten, Canticorum Canticæ.*

Greek Words without any such addition of *Wisdom*, hath been held to be as knowing and as wise a Man, as *Gentian Hervet*; and [c] *Pineda* (whose acknowledgement we have to the same purpose,) as considerate in what he said, as ever was *Gretser*, or the *Author* of the *Roman Purge*.

c Joh. Pineda in Ecclesiasten, præfat. cap. 2. Sect. 19. *Itemque evidenter confirmatur Testimonio Amphilochii Episcopi Iconii, qui in Carmine de SCRIPTURÆ LIBRIS LEGENDIS, cùm TRES Salomonis Libros numeret, tamen Sapientiam statim post Proverbia* (in versione Herveti) *simul cum Ecclesiaste & Canticis constituit. Quare necesse sit Sapientiam esse IPSA PROVERBIA, nisi Quaternarium Librorum Salomonis Numerum velis efficere.*

An. Dom. 380.

LXVIII. About this time S. PHILASTRIUS the Bishop of *Bresse* in *Italy*, and one of the *Fathers* in the Councel of *Aquilea*, wrote his *Book of Heresies*, mentioned by [a] *S. Austin*. Wherein besides the *General Censure* which he gives of [b] *Apocryphal Writings*, not to be commonly read by all men, he reproacheth a certain sort of [c] *Hereticks* in particular, for *using the Wisdom of the Son of Sirach*; a signe that he accounted not the *Book* to be *Canonical Scripture*.

a S. Aug. in lib. de Hæres. Epist ad Quod vult Deum. *b* Philastr. de Hæres. cap. de Apocryph. *Statutum est ab Apostolis & Eorum Successoribus, non aliud legi in Ecclesia debere Catholica, nisi Legem, & Prophetas, & Evangelia &c:* c Id. de Hæres. Prodiant. *Hi Sapientiæ Librum tuntur Syrach illius, qui scripsit post Salomonem, id est, post multa tempora, Librum unum de Sapientia.*

[d] *An. Dom.* 390.

LXIX. To these we may adde [d] S. JOHN CHRYSOSTOME, the Patriarch of *Constantinople*, and a Man most exact in the Study and Knowledge of the *Sacred Scriptures*. Who in his *Sermons* upon *Genesis* [e], acknowledgeth no other *Books* of the *Old Testament*, then *what were first written in the Hebrew Tongue*. The *Books* therefore that were afterwards written (first) in the *Greek Tongue*, (as all the *Books* were, that are now in Debate,) were with him no *Canonical Books* of that *Testament*. And again, in one of his *Sermons* upon the [a] *Epistle* to the *Hebrews* he reckoneth *those Books*

e S. Chrys. homil. 4. in Genes. πᾶσαι εἰ θεῖοι βίβλοι τῆς παλαιᾶς διαθήκης ἓβραίων γλώττῃ ἐξ ἀρχῆς ἦσαν συντεθειμέναι, καὶ τοῦτο πάντες ἂν ἡμῖν συνομολογήσαιεν. *Omnes Divini Libri V. T primitus Hebr. linguâ scripti fuerunt, & hoc omnes nobiscum fatentur,* f S. Chrys. hom. 8. in Ep ad Hebr. Ἕτερον πάλιν ἀνδρεῖον, &c. *Alium rursùs virum inspiravit admirabilem, ut eas exponeret, Esdram, inquam, & fecit, ut componerentur ex reliquis. Posteà autem curavit, ut LXX eas interpretarentur. Illi Eas sunt interpretati. Advenit Christus, Eas sustulit, Apostoli Eas in omnes dissemînant.*

only

only to appertain to the *Old Testament*, and to be translated by the *Septuagint*, which *Esdras* left behinde him. Such therefore as he left not (and such were all which we now call *Apocryphal*,) neither did *they* translate; nor did *S. Chrysostome* acknowledge to be those Writings, which *Christ* and his *Apostles* received, and delivered over to the Catholick Church, for the *Authentick Books* of *Divine Scripture*.

LXX. But of all other the *Ancient Fathers*, S. HIEROME (who lived in the End of the 4th, and in the beginning of the 5th *Century*,) is most plentiful in giving Testimony to the *Truth*, and to the *constant Religion* of the *Christian Church*, in *this Matter*. For herein he was the most diligent, and the most curious, among them all. A Man so highly esteemed for his knowledge and judgement in the *Scriptures*, that as his *Latin Translation* of them hath prevail'd above all the rest, so his several *Prologues* before them have been generally received, and propounded in the *Latin Church* as a *Rule* [a] whereby to discern the *Canonical Books* from *others*; for which purpose, we shall finde *no Bible* either *Manuscript* or *Printed* among us, (commonly set forth and used for the *Vulgar*,) wherein those *Prologues* are not added and placed in the *Front* of them all, which is at least a very great prejudice, (if it be not a forcing and concluding Argument,) against those Men that now Dissent from their Predecessours, and have made a *Canon* to condemn their own *Bibles*.

An. Dom. 392.

[a] Cajetan. in præfat. super Josuã ad Clem. 7. *S Hieronymo VNIVERSA Ecclesia Latina plurimùm debet, non solùm ob annotatas ab Eo in Libris V. T. particulas tùm adjectitias, tùm ambiguas, sed etiam propter discretos ab Eodem Canonicos à non Canonicis.* Idem in Comment. super Esther. *Hoc in loco terminamus Commentaria Librorum Historialium V. T. Nam reliqui (viz. Judith, Tobias, &c.) à S. Hieronymo extrà Canonicos Libros supputantur, & inter Apocrypha locantur, ut patet in Prologo Galeato.* Bellarm. de verbo Dei l. 1. c. 10. Sect. Postrem. *Cajetanus sic argumentatur, Ecclesia eos Libros recipit, quos B. Hieronymus recipit, eos reprobat, quos ille reprobat. C. Sancta Rom. Dist. 15. Beatus autem Hieronymus in Prol. Gal. asserit hos Libros Controversos non esse in Canone.* Cajetan. in 10. cap. Esteris. *Ad limam Hieronymi reducenda sunt verba tam Conciliorum quàm Doctorum: & juxta ejus Sententiam, &c.* Joh. Fr. Picus Mirand. de Fide & Ord. credend. theor. 5. *Testimonium S. Hieronymi (quoad hoc) in Ecclesia Sacro sanctum habetur.*

LXXI. For.

LXXI. For S. HIEROME both in these, and in many other places of his Works is so clear for *our Distinction* of the *Canonical Books* from those which we Number among the *Apocryphal*, that certainly we had far greater Reason to make honourable mention of his *Name* to this purpose in our *own* [a] *Article*, then the Masters of *the Church of Rome* have to preface their Ordinary *Bibles* still with his *Prologues*, wherein they are so often refuted. 1. [b] In his *Preface* upon the *Books of the Kings* (which he calleth his *Armed Prologue*,) having recounted *those Books*, for the onely True and Authentick Parts of the *Old Testament*, which *We* do; he excludeth all the Rest from the *Canon* of the *Scripture*. 2. [c] In his *Preface* before the *Books of Salomon*, he acknowledgeth no other *Book* to be *Canonical*, but what he had translated out of the *Hebrew Bible*. 3. [d] In *another* of his Prologues upon the *same Books*, he addeth thus much to the former, That THE CHURCH indeed *Readeth the Writings* of *Tobit*, *Judith*, and the *Maccabes*; but that *She* doth not *Receive* them into the Number of *Canonical Scriptures*; and [e] That the Books of *Wisdom* and *Ecclesiasticus* are (or ought to be) read for *Popular Edification* in Life and good Manners, but not for the *Establishing of any Doctrine* in the *Church*. 4. [f] In his *Preface* before *Ezra*, he rejecteth *all other Writings* from the *Canon of the Bible*, which the *Judaical Church* did not acknowledge

a Artic. Eccl. Angl. 6.

b S. Hier. in Prologo Galeato. sive præfat. in Libr. Regum.—*Ita XXII volumina supputantur, quibus quasi literis & Exordiis in Dei Doctrina, tenera adhuc & lactens viri justi eruditur infantia. Primus apud eos Liber vocatur Genesis, &c. Atque ità fiant pariter Veteris Legis Libri Viginti* Duo, *id est, Moysis Quinque & Prophetarũ Octo. Hagiographorũ NOVEM, quanquam Nonnulli Ruth & Cinoth inter Hagiographa Scripti-tent, & hos Libros in Suo putent Numero supputandos, ac per hoc esse priscæ Legis Libros XXIV quos sub numero XXIV Seniorum Apocalypsis Johannis inducit, &c. Hic Prologus Scripturarum, quasi Galeatum Principium, omnibus Libris quos de Hebræo vertimus in Latinum convenire potest, ut scire valeamus QUICQUID EXTRA HOS EST, inter APO. CRYPHA esse Ponendum. Igitur Sap. quæ vulgò Salomonis inscribitur, et filii Sirach Liber, et Judith, et Tobias et Pastor NON SUNT IN CANONE.* c Idem, Prol. in Libr. Salom. ad Paul. & Eustoch. *Porrò in eo Libro qui à plerisque Sapientia Salomonis inscribitur, & in Ecclesiastico, quem esse Jesu filii Sirach nullus ignorat, calamum temperavi, TANTUMMODO CANONICAS SCRIPTURAS vobis emendare desiderans, et studium meum CERTIS magis quàm DUBIIS commendare.* d Idem, Prol. in Libr. Salom. ad Chromat. & Heliod. *Tobiæ, Judith, et Maccabæorum Libros LEGIT quidem ECCLESIA, sed eos inter CANONICAS SCRIPTURAS non Recipit, &c.* e Ibid. Sic & hæc duo Volumina legat ad ædificationem plebis, non ad *AUTORITATEM Ecclesiasticorum Dogmatum confirmandam.* f Idem, Præf. in Ezram. *Quæ non habentur apud illos, nec de Viginti Quatuor Senibus sunt, Procul abjicienda.*

acknowledge, or belonged not to that Number, whereunto the XXIV *Elders* alluded [a] in the *Revelation* of S. *John*. 5. In his [b] *Preface* upon the *Chronicles*, having said, That THE CHURCH receiveth none of the *Apocryphal Books*, he concludeth; That therefore we are to have Recourse to the *Hebrew Text*, from whence both *Christ*, and his *Apostles* took their *Testimonies*. 6. In his [c] *Preface* upon *Jeremy*, the Reason that he rendreth for omitting the Book of *Baruch*, is, because the *Hebrew Church* neither *read* it, nor *had* it among them. 7. In his [d] *Preface* upon *Daniel*, he affixeth this Note to the Stories of *Susanna*, The *Song of the Three Children*, and *Bel with the Dragon*, That the *Jews* give no credit to them, as being no parts of *Daniels Prophecie*, nor written in their Language. 8. Of [e] *Tobit* he saith, That they cut it off from the *Catalogue* of *Divine Scriptures*; and [f] of *Judith*, That it was counted among the *Apocrypha*. 9. In his *Epistle* to *Paulinus*, having exhorted him to the study of the *Holy Scriptures*, and reckoned up all the *Books* that belong thereunto, (neither more nor lesse then we do,) he endeth his whole Discourse about them with this remarkable Sentence, [g] That *these Books* ought to be the *Rule of his Life*, and his *continual Meditation*, being *not curious* to *know* or *seek* after *any thing besides*. 10. In his *Preface* [h] to the Book of *Esther*, he noteth, That the *Vulgar Edition* of it had contracted *many corruptions*, and that *Divers Pieces* had been *added* to it, according to Mens fancies, and conceipts of what the *Persons* there na-

a Ut suprà 72. ad lit. *b*.

b Idem, in præf. super Paralipom. *Apocrypha nescit* ECCLESIA. *Ad Hebræos igitur revertendum est, unde & Dominus loquitur & Discipuli Exempla præsumunt.*

c Idem, præf. in Jerem. *Librum autem* BARUCH *Notarii ejus, qui apud Hebræos nec legitur, nec habetur, prætermisimus.*

d Idem, præfat. in Danielem. *Daniel apud Hebræos nec Susannæ habet historiam, nec Hymnum Trium Puerorum, nec Belis Draconisque Fabulas; quas nos, quia in toto orbe Dispersæ sunt VERU anteposito, easque jugulante, subjecimus.*

e Idem, præfat. in Tob. *Librum Tobiæ Hebræi de Catalogo Divinarum Scripturarũ secantes, his quæ Hagiographa (scribi debet Apocrypha memorant, manciparunt.*

f Idem, præf. in Judith. *Apud Hebræos Liber Judith inter Hagiographa (Apocrypha) legitur; cujus autoritas ad roborandam illa, quæ in contentionem veniunt, minùs idonea judicatur.*

g Idem, Ep. ad Paulin. *Manifestissima est Geneseos, Patet Exodus, &c.* (usque ad *Apocalypsin.*) *Oro te frater charissime, inter hæc vivere, ista meditari, nihil aliud nosse, nihil quærere.*

h Idem, præfat. in Lib. Esther *Librum Esther variis Translatoribus constat esse vitiatum. Quem ego de Archivis Hebræorum revelans, verbum è verbo expressiùs transtuli. Quem Librum Editio vulgata laciniosis hinc inde verborum finibus trahit, addens ea quæ ex tempore dici poterant, & audiri; sicut solitum est Scholaribus excogitare, &c.*

med might *probably* do or speak: which he therefore corrected by the *Original*, and severed them from the rest, as they now stand also distinguished both in the *Vulgar Latin Bibles*, and in *Ours*. 11. * In his *Epistle* to *Læta*, giving her advice how to instruct her Daughter in godly and religious Exercises, his directions are to have her altogether kept unto the *Diligent Reading* of the *Holy Scriptures*, rehearsing them in that order which he thought most fit for the same purpose. But among them all he specifieth nothing either of *Tobit*, or *Judith*, or *Wisdom*, or *Ecclesiasticus*, *&c.* giving warning, That heed be taken of all *Apocryphal Writings*, and that they ought never to be read without great *Wariness* and *Prudence*. 12. In his *Commentary* upon [a] *Ezechiel*, (which he wrote in his old Age,) he declareth himself to be of the same minde herein, which he had alwayes professed before. 13. Lastly, (omitting sundry other places that might be alledged,) in his [b] *Apologie* against *Ruffin*, he avoweth what he had formerly said and written in his *Prologues* concerning this matter.

* Idem, in Ep. ad Lætam. *Discat primò Psalterium, bis se Canticis avocet; et in Proverbiis Salomonis erudiatur ad vitam. In Ecclesiaste consuescat quæ mundi sunt calcare. In Job virtutis & Patientiæ Exempla sectetur. Ad Evangelia transeat nunquàm ea positura de manibus. Apostolorum Acta & Epistolas totâ cordis imbibat voluntate. Cùque, &c. mandet memoriæ Prophetas, Heptateuchum* (id est, Quinque Libros Mosis, Josuam, & Judices,) *et Regum, et Paralipom. Libros, Esræ quoque et Esther volumina. Ad ultimum discat Canticum Canticorum &c. Caveat OMNIA APOCRYPHA; & si quando ea, non ad Dogmatum veritatem, sed ad signorum reverentiam, legere voluerit, sciat non eorum esse, quorum Titulis prænotantur, multaque his admixta VITIOSA, & grandis esse prudentiæ Aurum in Luto quærere.* a Idem, in Ezech c. 43. *Gradus hujus Propitiatorii, vel XXIV Libri V. T. Debent accipi, qui habebant Citharas in Apocalypsi Johannis, et Coronas in Capitibus suis, vel, &c.* b Idem, in Apol. 2. contra Russinum. *Omnes Præfatiunculæ V. T. quarum ex parte Exempla subjeci, huic Rei Testes sunt; & superfluum est, quod in illis dictum est aliter quàm ibi dictum est, scribere. Incipiam igitur à Genesi, cujus Prologus talis est, &c.*

LXXII. The *Exceptions* that are made against all these *cleer Testimonies* of *S. Jerome*, I finde to be *Six*. 1. [a] That he speaketh not so much here according to his *own minde*, or the *Canon* of the *Christian Church*, as he doth according to the *Account* and *Canon* of the

[a] Cathatin. contra Cajetanum Sect. de Libr. Maccab. Coster. in Ench. de Lib. Canon. Coccius in Thes. Tom. 1. l. 6. a 4 Canus in Locis, lib. 2. c. 11. Mar. Victor. in Schol. ad Ep. 116. Hieronymi. *Non refert* (inquiunt hi omnes) *quod in Canone illos controversos Libros non esse in Canone, quia de Hebræorum Canone, non de Ecclesiæ Canone id intelligit.*

Jews

Jews only. 2. [b] That he *varieth* in his *Number* of the *Books*, and is not *constant* to himself, sometimes reckoning XXII, and otherwhiles XXIV belonging to the *Old Testament*. 3. [c] That *when* he wrote all *these Passages*, which we have cited, he was not *yet* come to the *Maturity of his Studies*; being at first, upon his great affection that he had to the *Hebrew Tongue*, and his familiar Acquaintance with the *Jews*, (by whose help he *translated the Bible*,) brought to say, what he did, against the *Books* now contested, which, upon *better advice* taken about them, he would not Defend, or maintain any longer. 4. [d] That he rejected no lesse *the Epistle to the Hebrews* belonging to the *New Testament*, then he did the *Books* of the *Maccabes*, *&c.* appertaining to the *Old*: and that therefore his Authority is no more to be regarded against the *One*, then it is against the *Other*. 5. [e] That *the Church* had not at this time *determined* what the *Canon* of the *Scriptures* should be, or at least that he had not heard of it so soon: For when he was told, that the *First General Councel of Nice* had *Canoniz'd* the *Book of Judith*, he began presently to translate it, and received it into the *Bible*. 6. [f] That having been afterwards more exactly instructed, he *changed* his minde, and *retracted* all that he had said *before*. For in his *Apologie* against *Ruffin*, he *correcteth* what he had *formerly written* to the *prejudice* of those *Pieces*, that are annexed to *Daniel*; in his Preface upon *Tobit*, he *reuoketh* what he had elsewhere affirmed concerning the *Perfection* of the *Hebrew Canon*; In his *Prologue*

b Gretser. def. l. 1. Cocc. Thes. l. 6. Coeffet. Apolog. p. 107. *En adjoustant au Canon des Hebrieux deux Livres.*

c Card. du Perron, Repliq. contr. le Roy d'Angleterre, lib. 1. chap. 50. *S. Jerome avant la parfaite, Maturin de ses Estudes— fut induit á remuer cette pierre par le commerce qu'il avoit avec les Juifs de la Palestine, &c.*

d Card. Perron. ibid. *S. Jerome eclipse les Maccabées du Viel Testament; Mais aussi il esbranle quand & quand l'Epistre aux Hebrieux du Canon du Nouveau. Et Pourtant si son autorité vaut pour l'exclusion de l'une de ces pieces, aussi vaut elle pour l'infirmation de l'autre.*

e Marian. Victor. in Epist. III. Hieron. Sixtus Senensis lib. 8. Bibl. hær. 9. Melch. Canus in loc. l. 2. c. 11. Bell. de v. Dei, lib. 1. c. 10. Sect Admitto

f Card. Perron ubi suprà. S. *Jerome, L'estant depuis plus exactement instruit de la verité du sens de l'Eglise, changea d'avis & retracta & en general, & en particulier, tout ce qu'il avoit escrit en ces trois Prologues. Car en son Apologie contre Ruffin il corrige ce qu'il avoit dit au prejudice des fragmens de Daniel; En son Prologue sur Tobie, ce qu'il avoit dit en general pour la perfection du Canon des Hebrieux; En son Proloque sur Judith, & en son Exposition du Pseaume 44. ce qu'il avoit escrit au prejudice du Liure de Judith; Bref en son Commentaire sur le 23. d'Esaie, ce qu'il avoit escrit auparavant contre l'autorité des Maccabées.*

upon *Judith*, and in his *Exposition* of the *Psalmes* he *retracteth* what he said before against the *Book* of *Judith*. And in his *Commentary* upon *Esay*, he amendeth his former judgement concerning the *Maccabes*. As much likewise do * they object against him, for the *Books* of *Wisdom* and *Ecclesiasticus*.

* Coccius Thes. lib. 6. a. 17. Bellarm. de verb. Dei, lib. 1. c. 14.

LXXIII. But all these *Exceptions* will not serve their turn; and there is not one of them, that is of force enough to invalidate *S. Jeromes* former *Testimonies*. 1. For First, the *Exception* which they make concerning the *Canon of the Hebrews*, (whereunto they would have his words so to relate, as if *that Canon* were *different* from the *Canon* of the *Christian Church*,) is but a *vanity* of those men that know not what else to say: For besides [a] *S. Jeromes* own *expresse words* to the contrary, we have the acknowledgement of [b] *Card. Bellarmine* himself, that herein *S. Jerome* can be no otherwise taken, then to have declared his minde as well concerning the *Canon of the Church*, as the *Account* & *Rule* of the *Synagogue*, which for the *Old Testament* ought not to vary one from the other: Nor was it then, or is it now in the power of *all the Churches* in the World, to make any Book *Canonical* to the [c] *Christian* which had not been formerly so to the *Jews*, From whom we must Derive all the *Ancient Scriptures* we have. S. *Jeromes* allegation therefore of the *Hebrew Canon* in this point, is a forcible Argument used by him (as it is by all the *Fathers* before) to justifie the *Canon* of the *Christian* Church, which herein had no other to follow but the *Hebrew*. 2. The variation of his *Numbers* maketh no difference or augmentation of the

a S. Hier. Prol. in Libros Salomon. *ECCLESIA legit quidem Judith, Tobiæ et Maccab. Libros, sed eos inter Canonicas Scripturas non recipit. Sic Panaretũ filii Sirach, & Pseudepigraphum Sapientiam Salomonis legat* (eadẽ ECCLESIA) *ad ædificationem PLEBIS, non ad veritatem ECCESIASTICORUM Dogmatum confirmandam.* Similiter, in Prol. Gal.

b Bellarm. de verb. Dei, l. 1. c. 10. Sect. Respondent. *Respondent aliqui B. Hieronymum SOLUM dicere hos Libros non esse Canonicos apud Judæos; at certè in Prol. Gal. simul cum istis Libris V. T. numerat etiam Librum Pastoris, qui est N. T. & omnes SIMUL dicit non esse in Canone. Non igitur de Canone Judæorum tantum loquitur, &c. Admitto igitur Hieronymum in ea fuisse opinione.* c Rom. 3. 2. *Quia credita sunt illis Eloquia Dei.* Rom. 9. 4. *Quorum Adoptio est, & Gloria, & Testamentum, & Legislatio, & Promissa.* Origen, Prol. in Cant. *A Quibus Eloquia Dei ad nos translata sunt.*

Books

Books. Some counted *Ruth*, and the *Lamentations* by themselves; some joyn'd the *One* to the Book of *Judges*, and the *Other* to the Prophecy of *Jeremy*. When these *Books* were severed, the *Total* made XXIIII; when they were put together, the Number of all was no more then XXII; whereof [a] *S. Jerome* giveth an account in his *Prologue* upon the *Kings*; as likewise he doth of them, that otherwhiles reckon XXVII Books belonging to the *Canon*; which are in substance the same with the former. And take which of these *Three Numbers* we will, they are all *Exclusive* of those other Books, that we reckon among the *Apocryphal*; and leave no Room for *Card. Perron* to come in with his [b] Two Books of *Tobit* and *Judith*, who knew well enough (but that he intended to amuse his Reader) how to have made up the Number of XXIV, without them. 3. As to the *Maturity* of *S. Jerome's Studies*, He was no lesse then LXIII yeers old, [c] when he translated the *Bible*, and wrote those *Prologues* that are now set before it; having been formerly brought up under the best [d] Learned Men of the World that flourished in his time, and living in great honour [e] and estimation among them all. Nor can it be reasonably imagined, that at *these yeers* he should be ignorant in the *Canon of the Scriptures*, (that were then generally received by the *Church*,) who at the same time had not only *translated* them, but wrote so many Illustrations and *Commentaries* upon them, being in that

a S. Hier. in Prol. gal. Suprà citato. *Ita fiunt Pariter V. T. Libri XXII id est, &c. quanquam nonnulli Ruth et Cinoth in suo putent Numero supputandos, ac per hoc esse Prisca Legis Libros XXIV, &c. Porro Quinque Literæ duplices apud Hebræos sunt; unde et Quinque à Plerisque Libri* Duplices *æstimantur, Samuel, Malachim* (id est, Reges,) *Dibrehatomim* (id est, Paralipomen.) *Esdras, et Jeremias cum suis Lamentationibus.* Hi separatim sumpti faciunt cum reliquis XXVII. *b* Du Perron lib. 1. cap. 50. *c* S. Hier. de Scrip. Eccl. *Usque in præsentem Annum, id est, Theodosii Principis XIV* (qui incidit in A. D. CCCXCII.) *hæc scripsi, &c. N. T. juxta Græcam fidem reddidi, vetus juxta Hebraicum transtuli, &c.* *d* *Didymus Alex. Gr. Nyssenus. Gr. Nazianzenus.* *e* *Evagr. Antioch. Amphiloc. Icon. Damasus Rom. Ambros. Mediol. Augustinus Hipp. Fl. Luc. Dexter. Et alii quam plurimi,* inter quos *Paulinus Nol.* & *Chromatius Aquil. Episcopi.*

behalf

behalf more curious and diligent, then in any of his other Studies. But let it be, that he came to a greater *Maturity* of judgement in his latter time, yet if that *Maturity* of his judgement in *other matters*, altered not his former assertions in *this particular*, what advantage hath the *Exception* of the *Cardinal* got against him? Then what time will he assigne for the *Maturity* of S. *Jerome's Studies?* (will the Cardinal go by his own Age, or whose else?) For when he wrote his [a] *Prologues* upon *Tobit* and *Judith*, he was not much *Older* then when he wrote [b] his *Prologues* upon the *Kings* and the *Proverbs*; nor was it above *Five* yeeres following, [c] when he is said to have written his pretended *Comment* upon the 44th *Psalme*. *Two* yeeres after this, he wrote [d] against *Ruffin*; and *Seven* yeeres after that, [e] he wrote his Notes upon *Esay*; which was *Eleven* yeeres before his [f] *Death*. More *times* or *Writings* then *these*, wherein S. *Jerome* manifested the *Maturitie and Perfection of his Judgment*, *Monsieur du Perron* assigneth not: And let any man take which of *these* he will, he shall be never the neerer to that purpose, for which they are produced. For S. *Jerome* both in *these*, and in some *Other Writings* of a *later Date* then *these*, besides divers that he wrote about the *same time*, was alwayes *constant* to himself, and to his dying day *retracted* nothing of what he said *before* concerning the *Doubtful* and *Apocryphal* condition of the *Books* now contested between us: which I shall by and by make evident in our Answer to the * *Sixth Exception* against him. In the mean while his desire of knowledge in the *Hebrew Tongue*, and his Conversing for that purpose with the *Learned Masters* among the *Jews*, was so far from being any *Reproach* to him, that above all the *Latin Fathers* he hath most deservedly been *commended* and *honour'd* for it ever since. And to whom should he rather have gone for the *Original*

a Which is *one* of the times assigned by the *Cardinal*, for the perfection of S. *Jeromes* Studies.
b Anno 392.
c Which is *another* of the times named us by the *Cardinal*.
d Anno 402. Which is the *Cardinals third* writing assigned out of S. *Jerome*.
e Anno 409. Which is the *fourth time* set forth by the *Cardinal*.
f Anno 420, *Ætatis suæ* 91.

* Infrà,

ginal Books of the *Old Teſtament*, then to *thoſe* whom the *Apoſtles*, and all their *Succeſſors* in the *Church* before him, had acknowledged to be the *Firſt* ‖ *Depoſitaries* that God appointed to keep † and preſerve his *Oracles*? 4. That S. *Jerome* rejected the *Epiſtle* to the *Hebrews* from the *Canon* of the *New Teſtament*, no leſſe then he did the *Maccabes* and *Tobit*, *&c.* from the *Old*, is an Aſſertion more *bold* then *true*; for his Authority is expreſſe in rejecting the *One*, and ſo far * from excluding the *Other*, that oftentimes he cites [a] the *Epiſtle to the Hebrews* under *S. Paul's* Name, and urgeth it as an *Authentick Book* of the *New Teſtament*, which he never did the *conteſted Books* as any *True Parts* of the *Old*. Nor did *he* ever doubt of that *Epiſtle* [b] himſelf, but ſaid only, that ſome [c] *others* doubted of it, and that *divers* of the *Latin Church* received it not, (as they of the *Greek Church* alwayes did,) who being but certain † *Particular* and *Private Men*, and they alſo doubting rather of the [d] *Author*, then of the *Epiſtle*, make little or nothing againſt it. But as for *Tobit* and *Judith*, with the reſt of *that Order*, we have not only S. *Jerome*, or ſome other *Particular Perſons*, but the *Univerſal* Conſent of *Jews*, *Greeks*, and *Latins* and all, to exclude them from being any the *True*, and *Authentick Books* of the *Ancient Scriptures*. 5. To ſay, that the *Church* had not yet *determined* what their *Canon of Scripture* ſhould be, is to deny the *Catholick Teſtimony* of the *Church*, and the *Common Conſent* of thoſe *Fathers* (before alledged to the contrary,) who

‖ Rom. 3, 2.

† *S.* Auguſt. contrà Fauſtum. lib. 12. c. 23 *Et quid eſt aliud hodieque gens ipſa Judæorum niſi quædã SCRINIARIA Chriſtianorum, bajulans Legem et Prophetas ad Teſtimoniũ ECCLESIÆ?* Idem in Enarr. Pſal. 40. *Judæi tanquam CAPSARII Noſtri ſunt. Nobis Codices portant.* Et in Pſal. 56. *Librarii noſtri facti ſunt, quomodò ſolent Servi poſt Dominos Codices ferre.*

* S Hier. Epiſt. ad Dardanum. *Nos et Apoc. et Ep. Pauli ad Hebr. recipimus.*

a S. Hier. adver. Jovin. l 2 c. 2. Com. in S. Matth. lib. 3. c. 21. Com. in Galat. lib. 3. c. 1. Com. in Titum. lib. 1. c. 2. Epiſt. 126. ad Evag.

b Canus loc. lib. 2. c. 11. *Negamus Hieronymum ancipitem hoc loco (quod illi FALSISSIME impingitur) habere ſententiã.*

c S. Hier. Ep. ad Paulin. *Paulus Apoſtolus ad 7. Scribit Eccleſias, Octava ad Hebræos à Pleriſque extrà numerum Ponitur.* † S. Hier. in arg. ſuper Epiſtola ad Titum. *Hæretici ſunt qui eam repudiarunt.* Vide Thomam ſuper ea Epiſtola. *d* Idem. de Scrip. Eccl. *Epiſtola autem quæ fertur ad Hebræos non ejus creditur propter ſtyli ſermoniſque diſtantiam, ſed vel Barnabæ juxta Tertullianum, Lucæ juxtà Quoſdam, vel Clementis Rom. quem AIUNT ſententias PAULI proprio ordinaſſe Sermone, vel certè quid PAULUS ſcribebat ad Hebræos, & propter invidiam ſui apud eos nominis, Titulum in principio ſalutationis amputaverat, Scripſerat ut Hebræus Hebræis Hebraicè, id eſt, SUO ELOQUIO diſertiſſimè, &c.*

knew

knew better then these *late Exceptors*, what the *Church* had then *determined* herein. (I understand *Determining* here after that manner whereof the *Church* was capable, which was to *determine* the Reception of no other *Books* properly belonging to the *Holy Scriptures*, then such * as the *Apostles* of *Christ* had left behinde them; For the *Church of God* in *those* dayes took no such Soveraign Authority upon them, as the *Church of Rome* doth in *these*, to *determine* what *Books* shall be *Canonical Scripture*, and what not, at their own will and pleasure;) But were their ingenuity as good as their knowledge, they would never make *this Exception*: For before S. *Jerome's* time, they may read it in *S. Cyril*, that *the Church* was very well assured, what precise [a] *Canon of Scripture* hath been *determined* and left among them by their *Ancestors*. In *S. Greg. Nazianzen* they may read it in expresse Termes, that the *Number* of *the Books* by him assigned to the *Old Testament*, ought to be *so Received*, as a Matter [b] *judged* or *determined* in the Church. In the *Councel* of *Laodicea* they may read [c] the *Canon* and *Determination* it self; and such a determination, as by the acknowledgement of *Cardinal* [d] *Baronius*, excluded both the Book of *Judith* and *others* out of the *Canon*. In [e] *Philastrius* they may see as much. And if all this will not suffice them, they may read it afterwards in *S. Augustine* himself; who though he were present at the *Councel* of *Carthage* (hereafter to be considered, yet

* Melch. Canus in loc. com. li. 2. cap. 7. Sect. Ego verò *Ego verò primùm sentio ad Apostolos pertinuisse Libros Sacros probare, non Sacros rejicere. Nec enim aliòs Libros CANONICOS habemus, sive V. sive N. T. quàm quos Apostoli probaverunt, atq; Ecclesiæ tradiderunt.* Bellarm. de ver. Dei, lib. 1. c 20 Sect. deinde in isto. *Ecclesia quæ post Apostolos fuit, non aliunde didicit qui Libri sint Canonici, & qui non sint, quàm ex traditione Apostolorũ.*

a S. Cyril. Cat. 4. suprà citat. num. 58. *Disce quoque studiosè ab ECCLESIA QUINAM SINT V. T. LIBRI. Neque mihi legas Quicquam Apocryphorum—. Divinas lege Scripturas V. T. LIBROS XXII, quos LXXII Interpretes transtulerunt. Hos SOLOS meditare. Hi sunt quos in ECCLESIA SECURE legimus. Multò prudentiores te erant APOSTOLI, VETERESQUE ILLI EPISCOPI, ECCLESIÆ ANTISTITES, qui hos tradiderunt. Tu ergò, cum sis filius ECCLESIÆ, LEGES & INSTITUTA PATRUM ne evertas, corrumpasve.*

b Suprà num. 66. S Gr. Naz. de veris & genuinis Libris S. Script à Deo inspiratæ. Δέχνυσο τᾶτον ἐμεῖο τὸν ἔγκειτον ὦ φίλ' ἀειθμόν.

c Suprà num. 59. *Canonici Libri, V. T. quos solos legere in ECCLESIA oportet, HI SUNT, &c.*

d Baron. Annal. Tom. 4 in Append. *In serie Canonicorum Librorum Liber Judith à Patribus Laodicenæ congregatis explosus est à Canone, unà cum nonnullis aliis.*

e Phil. de hær. *STATUTUM est ab Apostolis & eorum SUCCESSORIBUS, non aliud legi in ECCLESIA debere CATHOLICA, &c.*

did

did he never imagine (as these Men do,) that the *Canon of Scripture* was never *determined* before the time of *that Councel*, but he firmly believed, (as we do,) that [a] the *Apostles* had *determin'd* it long before, and that the *Church* by *continual Succession* after them had in like manner *receiv'd* and *confirm'd* it. That the *Councel* of *Nice* had this *Canon* certain and indubitate among them we make no question; but that they *determin'd* there the Book of *Judith* to be *Canonical*, (which was not in their power to do, unless it had been *Canonical* before,) or that *S. Jerome* knew not of it, till he was past LXIII yeers old, is a matter altogether improbable, and we have said enough against it already. 6. Of S. *Jeromes Retractations* we can read no where else, but in a *Feigned* [b] *Letter* written to that purpose, and in *Monsieur Du Perron*, who never read any *such Retractation* in *S. Jerome* himself. 1. For First, in his *Apologie* against *Ruffin* concerning the Histories of *Susanna* and *Bel*, which in his *Preface* upon *Daniel* he had said before to be esteemed by the *Hebrews* but as *Fabulous* or *Parabolical Narrations*, so far was he from *Retracting* what he had said, that he sayes it [c] *over again*. And though he related rather [d] *their sense* of *these stories*, then *his own*, (for he held them not to be such *Fables*, as *they* did, but thought them fit enough, as good and useful [e] *Parables*, to be *read* in the *Church*,) yet for all that, he did not account them to be any *Parts* of the *Canonical Scriptures* divinely inspired; nor did *Ruffin* himself plead

a S. August. contrà Faust. Manich. l. 11. cap. 5. *Distincta est à posteriorū Libris EXCELLENTIA CANONICÆ AUTORITATIS V. & N.T. quæ APOSTOLORVM CONFIRMATA TEEMPORIBVS per SUCCESSIONES Episcoporū, & PROPAGATIONES ECCLESIARUM tanquam in sede quadam sublimiter CONSTITVTA EST, &c.*

b S. Hier. Apol. 2. adv. Ruffin. *Scribit frater Eusebius, se apud Afros Episcopos, qui propter Ecclesiasticas causes ad Comitatum venerant, Epistolam QUASI meo SCRIPTAM NOMINE reperisse in qua agerem PÆNITENTIAM, & me ab Hebræis in adolescentia inductum esse TESTARER, ut Hebræa volumina in Latinū verterem, in quibus nulla sit veritas. Quod audiens obstupui, &c.* Ibid. *Ponam & aliud Testimonium, ne nunc*

me rerum necessitate compulsum, dicas MVTASSE SENTENTIAM, &c. Ibid. *Cur me non suscipiunt Latini mei, qui, INVIOLATA EDITIONE VETERI, ita NOVAM condidi, ut Laborem meum Hebræis, et quod his majus est, APOSTOLIS auctoribus probem?* *c* Hier. Apol. 2. adversus Ruffin. *Quod autem refero quid adversùm Susannæ Historiam, et Hymnum trium Puerorum, et Belis Draconisque fabulas, quæ in volumine Hebraico non habentur, Hebræi soleant dicere, qui me criminatur stultum se Sycophantam probat.* *d* Idem ibid. *Non enim quid ipse sentirem, sed quid illi contrà nos dicere soleant explicavi.* *e* Apud eundem Tom. 3. Homil. 1. Orig. in Cantic. eodem interprete. *Hæc si non spiritualiter intelligantur, nonne fabulæ sunt? nisi aliquid habeant secreti nonne indigna sunt Deo?* Et præf. in Libr. Salom. *Legit quidem Ecclesia hujusmodi Libros, sed eos inter Canonicas Scripturas non recipit, &c.*

for them to that degree; but he appealeth to ‖ what he had formerly noted against *Porphyrie* out of *Origen*, *Eusebius*, and *Apollinarius*, together with other famous men in the Church, [a] who held not themselves bound to answer for *these Stories*, that had no *Authoritie* of the *Holy Scriptures*; And in the end he concludeth for the [b] *Veritie* of the *Hebrew Bible*, and that Copie of *Daniel's Prophecie*, which they only allow, not without some indignation against those men, that will not rest, and be contented with it. 2. Secondly, In his *Preface* upon *Tobit* he [c] yieldeth to the desire of certain Bishops that importuned him to translate that Book out of *Caldee* into *Latin*, contrary to the mind of the *Jewes*, who did not only exclude it out of the *Scripture-Canon* (wherein *S. Ierome* joyn'd with them,) but were utterly against the *Translating* and the *Vse* of it at all, (wherein he disagreed from them,) choosing rather to please his friends, & to follow the mind of those *Bishops* that were instant with him for that purpose, then to content the *Rabbins* that so eagerly opposed it. For he accompted the Booke to be a good and a holy Book, though he held it not to be *Canonical*, no more then the [a] *Church* of his time did. And so farre is he from *Retracting* any thing here, that in satisfying the desire of others, he professeth freely, that he did not so well satisfie himself in the traduction of such Books, as belonged not to the *Canon* of the *Bible*: For that either *he*, or the *Iews* reckon'd it among the [b] *Hagiographa* (which is the *Third Classe*

‖ *Dixi enim alioquin, et ex eo quòd asserui Porphyrium contra Danielis Prophetam multa dixisse, vocavique hujus rei testes,* Contra Rufin. Apol. 2.

a S. Hier. præf. in Danielem. *Eusebius et Apollinarius pari sententiâ responderunt, &c. unde et nos ante annos plurimos cùm verteremus Danielem, has visiones obelo prænotavimus, significantes eas in Hebræo non haberi. Et miror quosdam μεμψιμοίρους indignari mihi, quasi ego decurtaverim Librum, cùm Origines, & Eusebius, et Apollinarius, aliique Ecclesiastici viri et Doctores Græciæ, has ut dixi Visiones non haberi apud Hebræos fateantur, nec se debere respondere Porphyrio pro his, quæ nullâ Scripturæ S. Auctoritatem præbeant.*

b Idem Apol. citata. *Qui ejusmodi Nænias consectatur, & Scripturæ Hebraicæ veritatem non vult recipere, audiat libere proclamantem; Nemo enim cogitur legere quod non vult.* (1.) Præfat. suam. c Idem ad Chrom. & Heliod. præfat. in Tobiam. *Mirari non desino Exactionis vestræ instantiam. Exigitis enim ut Librum Chaldæo Sermone conscriptum ad Latinum stylum traham, Librum utique Tobiæ, quem Hebræi de Catalogo divinarum Scripturarum secantes, his quæ Hagiographa* (legere oportet *Apocrypha*) *memorant, manciparunt. Feci satis desiderio vestro, non tamen meo studio. Arguunt enim nos Hebræi, et imputant Nobis, contrà suorum Canonem Latinis auribus ista transferre. Sed melius esse judicavi Pharisæorum displicere judicio, et Episcoporum jussionibus deservire, institi ut potui.* a Idem præf. in Proverb. *Librum Tobiæ legit quidem ECCLESIA, sed eum inter Scripturas Canonicas non recipit.* b Præf. citat. in Tob. *Librum Tobiæ iis quæ Hagiographa memorant, manciparunt Hebræi.*

of

of the *true Books* appertayning to the *Old Teſtament*,) as the word is now *Printed*, or was formerly *Written* in the *Copies* now given us of *S. Ieromes Prefaces* and *Epiſtles*, this is a contradiction *in* [c] *adjecto*, & a moſt manifeſt *Error* in the *Scribe*, plainly confeſt ſo to be, both by [d] the *Ordinary* and *Interlinearie Gloſſe*, and

[c] Ibid. *Hebræi Librum Tobiæ de Catalogo divinarum Scripturarum ſecantes, &c.*

[d] Præfat. in Biblia, una cũ Gloſſis, Comment. Lirani, & Add. Pauli Burg. &c. *Neminem moveat quod in Tobiæ et Judithæ prologis dicitur, quòd apud Hebræos inter HAGIOGRAPHA leguntur, quià MANIFESTUS ERROR eſt; & APOCRYPHA, non HAGIOGRAPHA eſt legendum. Qui Error in omnibus quos vidérim Codicibus invenitur; et inolevit (ut puto) ex pietate & Devotione Exſcribentium, qui Devotiſſimas Hiſtorias horrebant annumerare inter Apocrypha. Nam quòd hic Error multis retrò annis Codices occupaverit, oſtendit Magiſter Hiſtoriæ Scholaſticæ Petrus Comeſtor in Hiſtoria Judith ubi dicit: Hic Liber apud Chaldæos inter Hiſtorias computatur, & apud Hebræos inter Apocrypha; quod dicit Hieronymus in Prologo, qui ſic incipit, XXII Literas. Si ergo alicubi in Prologo ſuper Judith legitur inter Hagiographa vitium Scriptoris eſt—. Namquùm Hieronymus in Prol. galeato poſt Enumerationem Canonicorum Librorum dicat, "Hic Prologus Scripturarum quaſi Galeatum Principium omnibus Libris, quos de "Hebræo vertimus in Latinum, convenire poteſt, ut ſcire valeamus, quicquid extrà hos eſt, inter Apocry-"pha eſſe ponendum; igitur Sap. quæ vulgò Salomonis inſcribitur, & Liber Jeſu filii Sirach, & Judith, "& Tobias, & Paſtor non ſunt in Canone; quomodò credendum eſt illum poſteà in illis Prologis ſcripſiſſe INTER HAGIOGRAPHA, et ſibi ipſi contradicere? Si quis præterea librationi examine Hieronymi verba in dictis Prologis perpenderit, animadvertet illum ſcripſiſſe APOCRYPHA, non HAGIOGRAPHA. Dicit enim in Prologo TOBIÆ; "Exigitis ut Librum Chadæo Sermone conſcriptum ad Latinum ſty-"lum traham, Librum utique Tobiæ, quem Hebræi de Catalogo Divinarum Scripturarum Secantes, his, quæ "APOCRYPHA memorant, manciparunt. In Judith autem ait, Apud Hebræos Liber Judith inter APO-"CRYPHA legitur, cujus autoritas ad roboranda ea quæ in contentionem veniunt, minùs idonea judicatur. Cùm itaque dicat Hebræos Secare Tobiam de Catalogo Divinarum Scripturarum, et Judith auctoritatem minùs idoneam judicari; ſi inter HAGIOGRAPHA numeraret, et non inter APOCRYPHA, contraria videretur in eodem loco ſcripſiſſe. Sed, ut dixi, Scriptores hoc nomen APOCRYPHA horrentes devotione ac pietate quâdam, rejecto APOCRYPHA, HAGIOGRAPHA Scripſerunt.* Gloſſa ordinar. in expoſit. Prol. B. Hieron. in Libr. Tob. ad verbum Apocrypha, vel. Hagiographa. *Alia Litera habet APOCRYPHA quod melius eſt, quia Hieronymus in Prologo Galeato numeratis Libris Canonicis, inter quos iſte non eſt, infert, Quicquid extra hos eſt, inter Apocrypha eſt computatum.* Et poſteà, *Gloſſa quædam ſcribitur ſuper iſtum locum, quæ talis eſt: Potiùs & Veriùs dixiſſet inter Apocrypha; vel largè accipit Hagiographa, quaſi Sanctorum Scripta, &c.*

by *Comeſtor*, [a] *Hugo* the Cardinal, [b] *Brito*, [c] *Toſtatus*, [d] *Driedo*, [e] *Catharin*, and [f] *Others*. Moreover, after this *Preface* written upon *Tobit*, S. *Jerome* both in his *Proeme* upon * *Jonas*, and in his *Commentaries*

[a] Hugo Cardinal. in Prolog. Super Tobiam.

[b] Brito in Expoſit. Prologi.

[c] Toſtatus in Prolog. Galeat. quæſt. 29. [d] Driedo, lib. 1. de Scriptura S. cap. 4. [e] Catharin. Annotat adv. Cajetan. p. 48. [f] Garſ. Galarza Hiſp. Epiſcopus Caurienſis, Inſtit. Evang. l. 4. c. 1. *Eſther, Tobias, Judith, Baruch, &c.—Quos omnes veteres Orthodoxi Patres primùs, Apocryphos nuncuparunt, ut autor eſt Hier. in Prol. ad Tob. & Judith; quamvis in Codicibus mendum eſt; & pro Apocryph. Hagiogr. leguntur, &c. Legendum igitur Apocrypha, quæ minoris certitudinis ſunt.* * S. Hier. Proæm in Jonam circa Annum 398. *Liber quoque Tobiæ licet non habeatur in Canone, tamen quia uſurpatur ab Eccleſiaſticis viris, tale quid memorat.*

upon [a] *Daniel* and [b] *Ezechiel*, declareth himself to be of the same minde, which he had profes'd before in his *Prologues*, as well touching this *particular Book*, as others of the like condition. 3. Thirdly in his *Preface* upon *Judith*, for ought that can be seen there, he *revoketh nothing*: and though the [c] *Requeſt* of his Friends was ſo *preſsing* and *urgent* upon him, that at laſt he condeſcended to their deſires, and tranſlated *that Book* out of the *Chaldee* (wherein it was firſt written) into the *Latin* Tongue, which he did the rather, becauſe there were good [d] *Examples* of *Piety*, *Chaſtity*, and *Magnanimity* in it, and becauſe the fame [e] went, that the *Councel* of *Nice* had *numbred* it among other *Holy Writings*; yet all this makes it not *Canonical Scripture*, nor did *he* ever acknowledge it ſo to be. For there may be many *Excellent Rules* and *Examples* of *vertuous Actions* in ſundry *Holy Books*, over and beſides *thoſe* that properly belong to the *Holy Bible*; and the *Councel* of *Nice*, or ſome particular perſon in that *Councel* might not onely *cite* ſuch a Book, but *reckon* it likewiſe among * the *Sacred Scriptures* (as we in the *Church of England* and other *Reformed Churches* do at this day,) without allowing it the *ſame honour* and *authority* that the *Scriptures* themſelves have, which we only acknowledge to have been written by the *Prophets* and *Apoſtles*, as they were *infallibly* directed by the *Holy Ghoſt*. For this honour the *Book of Judith* had not; and S. *Jerome* here [f] ſayes, that it was counted among the *Apocrypha*, having no [g] *Authority* to *eſtabliſh matters of faith*, about which any *Controverſie* ſhould ariſe. Beſides, he is not [h] *certain* whether

a In Dan. c. 8. *Si cui tamen placet Tobiæ Librum recipere.* Circà An. 400.

b Lib. 13. in Ezech. circa Annum 412. *Viginti Quatuor Libri veteris Inſtrumenti.* Et. *In hiſtoria verò ſunt Moyſi 5. Libri, et Joſua, et Judices, Ruth quoq; et Eſther, Sam. & Reg. Paralip. & Ezra junctò ſibi pariter Nehemia.* Alios non numerat.

c Præf. in Judith. *Poſtulationi veſtræ imò Exactioni acquievi, & ſepoſitis occupationibus, quibus vehementer arctabar, huic unam lucubratiunculam dedi.*

d *Accipite Judith viduam, caſtitatis exemplum, &c.*

e Ibid *Quià hunc Librum Synodus Nicæna in Numero Sanctarum Scripturarum legitur computaſſe.*

* Dion. Carth. in Tob. *Extensè ſumendo Scripturas*—& infrà ad lit. d

f Ibid. *Apud Hebræos Liber Judith inter* (non Hagiographa,—vide quæ annotata ſunt ad pag. 83. —ſed) *Apocrypha legitur.*

g Ibid *Cujus auctoritas ad roboranda illa, quæ in controversionem veniunt, minùs idonea judicatur.*

h Stapl. de princip. fid l. 9. c. 12. *Iſtud S. Hier. tantum ex fama referre videtur, idemq; alibi de eodem Libro dubitat.* Eraſm. in Cenſura præfat. Hier. in Judith. *Non affirmat approbatum fuiſſe hunc Librum in Synodo Nicæna, ſed ait, Legitur computaſſe.* Idem, in Epiſt. Hier. ad Furiam. *An verè decretum fuerit; dubitare ſe ſubſignificat, cum ait, Legitur computaſſe.* Lindan. panopl. l. 3. c. 3. *Quod mihi dubitantis ſuſpicionem ſubindicare videtur.*

the

the *Nicen Councel* computed it among other *Holy Scriptures*, or no; but if they did, he doth not say, that they * counted it to be a *part* of the *Canon*, from which both here and hereafter he alwayes excluded it; as in his [a] *Commentaries*, and [b] *Epistles*, written after this time, doth evidently appear. As for his *Commentary* upon the 44th Psalm, (which is his [c] *Epistle* to a Roman Virgin,) it makes no more for *Judith*, then that *Judith* is a *Sacred Story*; and this it may well be, without having any *Canonical* or *Divine Authority* given to it; as in the same Epistle [d] *Susanna* likewise is highly commended for a *vertuous Woman*, and yet her *story* was never counted by *S. Jerome* to be *Canonical Scripture*. For *Ruth* and *Esther* elsewhere he brings [e] undeniable Reasons, that they are *true Parts* of the *Canon*; but for [f] *Judith* & [g] *Susanna* he never brought any; which makes a very great difference between the *One* and the other. 4. Fourthly, the *Exception*, which is brought out of his *Commentaries* upon *Esay*, is no better then all the former. For though this [h] *Commentary* was written long after his *Prologus Galeatus*, and the first Book of the *Maccabes* be there alledged under the Name of *Scripture*; yet his [i] *Commentary* upon *Ezechiel* was also written long after this *Commentary* upon *Esay*, and the *general Name of Scripture* is oftentimes given both by Ancient and Modern Authors, as well to such *Books* which they held to be *Apocryphal*, as to the *Canonical Books* themselves, among.

* Hugo Cardin. in Prol. Judith. [*Computasse*] *ad informationem morum.* Dion. Carth. Præm. in Tob.—*Extensè sumendo Scripturas Divinas, puta pro omnibus Libris in Biblia contentis, & de Deo tractantibus, liber iste, sicut & Liber Judith, inter divinas censentur Scripturas.* Lud. Carbail. Hisp. Lib. de restit. Theol. c. 13: *Neque dicit Hieronymus, Judith à Conc. Nic. inter CANONICAS Scripturas fuisse receptam sed Legitur, inquit, illam Synodum annumerasse Iudith inter Scripturas SANCTAS, non tamen dicit Inter CANONICAS; Et dubium est, an id fecerit Synodus Nic. Certè in Actis illius Concilii, quos nos habemus, hoc non invenitur.*

[a] S. Hier. in Agg. 1. *Sicut & in Judith, (si quis tamen vult Librum recipere,) Et parvuli, &c.* Idem, in Ezech. lib. 9. c. 30. & lib. 13. c. 42. *suprà citatis.* & in Dan. 8. [b] Idem, Epist. ad Furiam. *Legimus in Judith, (si cui tamen placet volumen recipere,) viduam, &c.* Idem, Epist. ad Lætam. *Superius citata.* [c] Idem, Ep. 140. ad Principiam. *Ruth et Esther et Judith tantæ gloriæ sunt, ut Sacris voluminibus nomina imposuerint.* Citat. à Perron. [d] Ibid. *Quam multæ Susannæ, quod interpretatur Lilium, quæ candore pudicitiæ sponso serta componunt, & coronam Spineam mutant in gloriam triumphantis.* [e] In Prol. gal. & Præfat. [f] Præfat in Judith *A Chaldæis inter Historias computatur, sed ejus autoritas minùs idonea judicatur ad roborandam, &c.* Tostat. Præf. in Paralip. q 2. *Hic Liber nullius autoritatis Solidæ est. Sic n. ait Hier.* [g] S. Hier. Præf. in Dan. *Quæ nullam S. Scripturæ autoritatem præbet.* Serar. in Tob. Prol. 5. & in Maccab. præloq. 3. *Susannam, Tobiamque Hieronymus non probat.* [h] Du Perron, Repliq. p. 443. *En ce Commentaire composè long temps Depuis le Prologue Morionné il allegue le 1. liure des Maccabées avec le titre d' Escriture.* [i] Suprà citat, ubi Prologum suum Galeatum tuetur.

mong [d] which S. *Jerome* never counted the *Maccabes*. And the same *Answer* will serve to cleer the *other* like *Exceptions* that are made concerning [e] the Books of *Wisdom* & *Ecclesiasticus*; but when to this purpose they produce his [f] *Commentary* upon the *Psalms*, they bring in a [g] *false witnesse*, and confute S. *Jerome* by a [h] *bold impostor*. And thus have we made it to appear, (otherwise then *Cardinal Du Perron* pretended) that *S. Jerome* was alwayes *constant* herein to himself. For in the year 392 he [i] avowed his *Translation of the Bible*, before which he placed his *Prologus Galeatus*, [k] as a *Helmet of defence* against the Introduction of any *other Books*, that should pretend to be of *Equal Authority* with it. Not many years after he wrote his *Prefaces* upon *Tobit* and *Judith*, and therein he changed not his minde. About the same time he wrote his *Commentary* upon the *Prophet Haggai*, and his *Epistle* to *Furia*, wherein the Book of *Judith* remaineth *uncanoniz'd*. In the year 396 he wrote his *Epistle* to *Læta*, and therein he is still *constant* to his *Prologue*. About the same year he wrote upon the Prophet *Jonas*, where the Book of *Tobit* is kept out of the *Canon*. In the year (400 or somewhat after) he wrote upon *Daniel*, and there *Susanna*, *Bel*, *and the Dragon*, have no authority of *Divine Scripture*. And at the same time he wrote his *Apologie against Ruffin*, where he referreth to his *former Prologues*, and expresly denieth any *Retractation* of them. About the year 409 he wrote upon *Esay*, where he revoketh nothing. And in the latter end of his age he set forth his *Commentary* upon *Ezechiel*, wherein he acknowledged no more *Books* of the *Old Testament*, then he had counted before; but continued his belief and judgement herein to the day of his *death*, which followed not long after.

d S. Hier. Prol. in libr. Salom. *Judith, & Tobia & Maccabæorum Libros legit quidem ECCLESIA, sed eos inter Canonicas Scripturas non recipit.* Idem, in Chron. Euseb. l.2. *Verum hi Libri Maccabæorũ inter DIVINAS Scripturas non recipiuntur.*

e Idem, Dicto Prol. *Hæc duo volumina legantur ad ædificationẽ plebis, non autem ad autoritatem Ecclesiasticorum Dogmatũ confirmandam, neq; enim inter Canonicas Scripturas recipiuntur.*

f Coccius in Thesauro lib.6. art.17.

g Melch. Canus in loc.lib.2. c.14. *Circumferuntur sub titulo Hieronymi Commentaria in Psalmos Ea verò B. Hieronymo tribuere manifestariæ ignorantiæ est.*

h Sixt. Senens. Bibl. l.4. verbo Hieronymus *Ineptia Sermonis horũ Commentar. battologiis & solœcismis ubique scatens à phrasi Hieronymiana abhorret—. Sunt qui existimant, eos ab incerto impostore nœniis nugisque innumeris esse contaminates.*

i S. Hier. de Script. Eccl.

k Idem, in Prologo Gal. *Hic Prologus, Scripturarũ quasi Galeatum Principium, omnibus Libris, quos de Hebræo vertimus in Latinum, convenire potest; ut scire valeamus, quicquid extrà hos est, inter Apocrypha esse ponendum. Igitur Sap, Syrach, Judith, Tob. &c. non sunt in CANONE.*

An. Dom. 398.

LXXIIII. To *S. Jerome* we may adde his Ancient and most [a] intirely beloved Friend, (though afterward his [b] open and professed Adversary) RUFFINUS; a Man, when time was, even in *S. Jerome's* [c] own account, eminent both for *Sanctity* and * *Learning*, and not only made *equal* to him by S. [d] *Augustine*, (who endeavoured to *renew* their *friendship*;) but in divers respects likewise *preferred* before him by [e] *Gennadius*, who lived not long after them both. Among other of his Works we have his *Exposition* of the *Christian* and *Apostolical Symbole*, which he did so well, that it got the Approbation above all others, that had been written upon it afore his time. In this [f] *Treatise* he numbreth the *Books* of the *Old* and *New Testament*, as *S. Jerome* did, and the *Books* of *Tobit*, *Judith*, *Wisdom*, *Ecclesiasticus*, and the *Maccabes*, he excludeth from

a S. Hier. Ep. 5. ad Florent *Ruffinus individuâ mihi germanitatis caritate connexus est.* Et Epist. 41. ad Ruffin. *Quàm ego nunc tua arctis stringerem colla complexibus! &c.*

b Idem, in Apol. 1. contra Ruffin. *Novũ malitiæ genus, &c. sub amici nomine Inimici insidias deprehendi. Nunc eadem inimicus objicit, quæ tunc amicus laudaverat.* *c* Id. Ep. ad Florent. *Noli nos Ruffini æstimare virtutibus; in in illo conspicies expressa Sanctitatis vestigia—. Satis habeo, si splendorem illius imbecillitas oculorum meorum ferre sustineat.* * Id. Apol. 3. contra Ruff. *Qui tantam habes Græci Latinique Sermonis Scientiã.* *d* S. Aug. Hieronym. Ep 93. apud Hier.. *Acerrimis dolorum stimulis fodior, dum cogito inter Vos, quibus Deus hoc ipsum, quod uterque vestrum optavit, largum prolixumqùe concesserat, ut conjunctissimi mella S. Scripturarum Pariter lamberetis, sic tantæ amaritudinis irrepsisse perniciem, &c.* *e* Gennad. de Script. Eccles. *Ruffinus, Aquilliensis Ecclesiæ Presbyter, non minima pars fuit doctorum Ecclesiæ, & de transferendo de Græco in Latinum elegans ingenium habuit. Maximâ parte Græcorum Bibliothecam Latinis exhibuit, Basilii, Gregorii Nazianzeni, &c. Proprio autem labore, imò gratia Dei & Dono, exposuit idem Ruffinus Symbolum, ut in ejus comparatione alii nec exposuisse credantur. Scripsit & Epistolas ad timorem Dei hortatorias multas—. Historiæ Ecclesiasticæ ab Eusebio scriptæ addidit decimum et undecimum Librum. Sed & Obtrectatori opusculorũ suorum* (1.) Hieronymo *respondit duobus voluminibus, arguens & convincens se, Dei intuitu, et Ecclesiæ utilitate auxiliante Domino, ingenium agitasse, Illum verò æmulationis stimulo incitatum, ad obloquium stilum vertisse.* *f* Ruffinus in Symb. Apost. Sect. 35, 36. *Is ergò Spiritus Sanctus est, qui in V. T. Legem et Propetas, in N. verò Evangel. et Apostolos inspiravit, unde et Apostolus dicit, Omnis Scriptura Divinitùs inspirata, utilis est ad docendum. Et ideò quæ sunt Novi ac veteris Instrumenti volumina, quæ secundùm Majorum Traditionem per ipsum Sp. Sanctum inspirata creduntur, et ECCLESIIS CHRISTI TRADITA, competens videtur in hoc loco, EVIDENTI NUMERO, sicut ex Patrum Monumentis accepimus designare. Itaque veteris Instrumenti Primò omnium MOYSI Quinque Libri sunt traditi, Gen. Ex. Levit. Num. Deut. post hos JESUS NAVE, JUDICUM simul cum RUTH. Quatuor post hæc Reg. Libri, quos Hebræi duos numerant, PARALIP. Librum, & EZRÆ Libri Duo, qui apud illos singuli computantur, et ESTHER. Prophetarum vero ESAIAS, HIEREM EZECH. & DANIEL; præterea XII PROPH. Liber unus; JOB quoque, & PSALMI DAVID singuli sunt Libri; Salomonis verò Tres Ecclesiis traditi, PROV. ECCLES. CANT. CANTIC. IN HIS concluserunt Librorum Numerum V. Testamenti. Novi verò quatuor Evang, &c.* As we number them. *Hæc sunt quæ PATRES intrà CANONEM concluserunt; Ex quibus FIDEI NOSTRÆ Assertiones constare voluerant.*

the

the *Canon* of the *Bible*; all in the *Name*, not of *himself* only, but of the CURCHES of CHRIST, and the ANCIENT FATHERS, to whom the *Canonical Books* were so delivered. For he makes [a] *Three sorts* of writings in the Church, distinguishing every one into their several and proper *Classe*; the First *Canonical*, the Second *Ecclesiastical*, and the Third *Apocryphal*; of all which we have said enough before. And we have nothing to note further here, but that for [c] *all* the *Books* of the *New Testament*, as they are now commonly numbred, and among them, *S. Pauls Epistle* to the *Hebrews*; the *Epistle* of *S. James*; the *Second* of *S. Peter*; the *Second* and *Third* of *S. John*; the *Epistle* of *S. Jude*, and the *Apocalyps*,) we have the CONSENT of the ANCIENT CHURCH expresly delivered to us by *Ruffin*; who was better acquainted with it, then some laterMen have been. In which regard, they that pretend to the *same Antiquity* for * severing *these Books* from the *New Testament*, which we do for distinguishing the *other* from the *Old*, have not the like Reason on their side. For let them shew such a *Testimony* for themselves, if they can, as this of *Ruffin's* is for *Us*, (which neither they, nor any Man else shall be able ever to do,) and then we will grant, that the *Ordinary Exception* against us hath some Reason in it, which now hath none at all, when our *Opposites* return upon us and say, that we have as little Reason to sever *Tobit* and the *Maccabes*, &c. from the *Canon* of the *Old Testament*, as some other Men have to divide *S. James*, or *S. Jude*, &c. from the *Body* of the *New*.

[a] Idem, ibid. *Sciendum tamen est, quòd & alii Libri sunt, qui non* CANONICI, *sed* ECCLESIASTICI *à Majoribus appellati sunt, ut est Sapientia Salomonis, & alia Sapientia, quæ dicitur Filii Syrach. qui Liber apud Latinos HOC IPSO generali VOCABULO* ECCLESIASTICUS *appellatur, quo vocabulo non Auctor Libelli, sed Scripturæ Qualitas cognominata est.* EJUSDEM ORDINIS *est Libellus Tobiæ, & Judith, & Maccabæorum Libri. In N. verò T. Libellus qui dicitur Pastoralis, sive Hermetis, &c. Quæ omnia legi quidem in Ecclesiis voluerunt, non tamen* PROFERRI AD AUCTORITATEM EX HIS FIDEI CONFIRMANDAM. *Cæteras verò Scripturas* APOCRYPHAS *nominarunt, quas in Ecclesiis legi noluerant. Hæc nobis à* PATRIBUS, *ut dixi, tradita.*

[b] Suprà Num. 60. [c] Ruffin. in Symb. ubi Suprà. *Noli verò Testamenti Quatuor Evangelia, Mat. Marc. Luc. Joh. Actus Ap. quos descripsit Lucas; Pauli Apostoli Epistolæ Quatuordecim,* (quæ absque Epistola ad Hebr. tantum essent Tredecim,) *Petri Apostoli Epistolæ Duæ; Jacobi Fratris Domini & Apostoli una; Judæ una; Johannis tres; Apocalypsis Johannis. Hæc sunt, quæ* PATRES *intra* CANONEM *concluserunt, &c.* * But this no *Church* Synod ever did; only some *particular persons* have been noted for it. *Vide Num. IX.*

LXXV. But

LXXV. But against the Testimony of *Ruffin* they have certain *Objections* to make besides. 1 That * he was but of small account among others in whose time he lived. 2. That † he was unskilful and *ignorant* in the *Ancient Traditions* of the *Fathers*. 3. That he was blemished with the *Errors* of *Origen*. 4. That [a] when he wrote his *Treatise* upon the *Apostles Symbole*, he was *S. Jeromes Disciple*; but afterwards retracted his opinion, and reproached *S. Jerome* himself for rejecting the *History of Susanna*, and the *Song* of the *Three Children*, together with the *Story* of *Bel and the Dragon*, from the *Canon of the Bible*. 5. And Lastly, that he *confuted* his *own Doctrine*, [b] when in the same *Treatise* upon the *Symbole* he quoteth the *Book of Wisdom* under the Name of a *Prophet*.

* Mar. Victor. in vita S. Hier. *Ruffinus ne inter doctos quidem haberi cupit.*

† Melch. Canus in loc. lib. 2. cap. 11. ad 2. *Ruffinus (pace lectoris dictum sit) Patrum Traditiones ignoravit.*

[a] Card. du Perron Repliq. pag. 441. & 442. *Il n'y a jamais eu aucun Autheur Latin, qui se soit licentié de remuer l'autorité du liure des Maccabees, avant S. Jerome, & Ruffin apres luy, pendant qu'il fut son Disciple, mais s'estant depuis rendu son ennemy, il luy fait Reproches sur le sujet particulier des Histories de Susanna, et Bel, et du Cantique des Trois Enfans.* [b] Cocc. Thesaur. lib. 6. art. 9. Cotton Institut. lib. 2. cap. 31.

LXXVI. 1. To the first of these *Objections*, the Account (noted [c] before) that *S. Jerome*, *S. Augustine*, and *Gennadius* made of him, besides the Credit that he had with [d] *Paulinus*, and the Approbation that he received (even for this very *Treatise*) from [e] *Pope Gelasius*, is a sufficient Answer. 2. The Second is refuted by the *Tradition* of all those *Ancient Fathers*, whom we have in their several Ages produced before him, and in particular by the writings of *S. Hillary*, *S. Cyril*, *S. Athanasius*, *and Melito*, who delivered the same Doctrine that *he* did, as they had received it from [f] *their Ancestors*. 3. To the Third we say, that as [g] *Origen* was accus'd of many more *Errors* then he had, (for his Works were much corrupted

[c] Num. 74.

[d] Paulin. Episcopus Nolan. in Epist. 9. & Sixt. Sen. in Bibl. l. 4. verbo *Ruffinus*.

[e] Gelas. Papa, in decret. *De Scriptis Apocryphis*. Du Perron, Repliq. liv. 1. ch. 33. pag. 219. *Car quant à ce qu'aucuns alleguent, que le Pape Gelase approuua les opuscules de Ruffin, excepte les choses que S. Jerome y avoit reprises; c'est une vaine et frivole garantie; dautant que le Pape Gelase parloit des oeuures où versions dogmatiques de Ruffin; comme estoit le Commentaire sur la Symbole, &c.*

[f] Vide Num. 47. 55, 56, 57, 58.

[g] Sixt. Senens. lib. 4. Verbo *Origines*. *Caterum cum talis tantusque esset Origenes, gravem tamen laborum suorum jacturam passus est, fraude ac vitio Hæreticorum; qui omnia ejus Opera innumeris hæresibus contaminarunt, ut sub prætextu ac favore Nominis Origenis impias cogitationes suas facilius persuaderent, & charius venderent. Quam hæreticorum adulterationem multi vel non animadvertentes, vel autoris crimen id esse magis, quam hæreticorum depravationem credentes, Originem cum Operibus suis inter Hæreticos rejecerunt.*

by *Hereticks*, that borrow'd the credit and splendor of his Name to vent their own presumptuous fancies) so *Ruffin* was suspected to be a Spreader of them all, only because he *translated* some of *his Books*, and wrote an *Apologie* for them; which in those busie and curious times made a greater noise, and procur'd him more envie and obloquie, then either he or *Origen* deserv'd. For there were sundry other [h] *Fathers* besides *Ruffin*, that had written their *Apologies* for *Origen*, and yet never suffer'd any such *Reproach* for it, as *He* had the ill hap to do. But the Faction ran so strongly that way in the dayes wherein *He* lived, that no Man, without danger of obloquie, and losse of his credit, might adventure to say any thing for *Origen*, against the stream and voices of the multitude, which had been rais'd up, to cry him down. And this was it, which made *S. Jerome* (the great admirer [i] of *Origen* above *all others* in former times,) now to decline that Envie, and to lay it [k] upon *Ruffin's* shoulders. Yet what ever either *Origen's* or *Ruffin's* Errors were, certain we are, that this *distinction* and *severing* of the *Canonical Books of Scripture* from the *Ecclesiastical* and *Apocryphal Writings* of other Men, was none of them; for herein *S. Jerome* altogether accorded with him, and He with *S. Jerome*, as both the *One* and the *Other* did with the *Church of God*, that was in their dayes, and in the old time before them. 4. Fourthly, that *Ruffin* was *S. Jerome's Disciple* is rashly said; for they had [l] both *one Master*; and the time was, when *S. Jerome* [m] thought it no disparagement to learn of *him*, and to set *Ruffin's* credit before his *own*; but that *Ruffin* afterwards *retracted* any thing of his former opinion, in this particular Subject about the *Canonical Books*, it is as untruly said, as that *S. Jerome* retracted any thing of that matter himself. For the Controversie between them

h Scripserunt pro *Origene* varios libros Apologeticos *Pamphylus Martyr*, & *Neocæsariensis Eusebius Cæsariensis*, *Dydimus Alexandrinus*, *Methodius Olympius*, *Basilius Magnus*, & *Gr. Nazianzenus*.

i S. Hier. in Hom. Orig. super Cantic. cum prædicat *Sacrorum Omnium Expositorum victorem*. Et Hieronymi Præceptor Dydimus Alexandrinus, *Secundum post Apostolos Ecclesiarum Magistrum*.

k Hier. Ep. ad Ruff. & Apol. 1. contra Ruff.

l S. Hier. Apol. 3. contr. Ruff. *Dydimus Alexandrinus Magister Meus & Tuus*.

m Vide Epist. S. Hier. 5. ad Florent.

them concerning * the *History of Susanna*, and the *Song* of the *Three Children*, &c. was not, whether they were *Canonical Scripture*, or no; (being both agreed, that they were never comprehended in *that Classe*;) but whether they were such [n] *Fabulous* and *False Stories* or no, as that they might not be suffer'd to come into the *Ecclesiastical Class* of *Scriptures*, & were altogether unfit to be *read* in the *Church*. This *Ruffinus* apprehended to be *S. Jerome's* meaning, and therein mistook him; For though the *Jews* [o] were of that mind, yet S. *Jerome* was not, who had only said, [p] that *these Pieces* were no true Parts of *Daniel's Prophecie*, and that they had not the *same Authority*, with the *Canonical Scriptures*. Nor can there any more be made of this * *difference* between them. 5. To the last *Objection*, (which presupposeth, that *Ruffin* cited [r] the *Book of Wisdom* as a *Prophecie*, when he said in his *Treatise* upon *the Symbole*, that [s] now it would be no hard thing to believe what the *Prophets* had foretold, that *The just shall shine as the Sun, and as the brightnesse of the Firmament, in the Kingdom of God*,) we say, that as it is not credible, *Ruffin* would contradict himself so soon, and quote *that Author* for a *Prophet*, whom he had already, in the same *Treatise*, excluded out of the Number of the *Prophets*; so he nameth not the *Book of Wisdom* (here) at all; and there is little resemblance between *his* words and the words of *that Book*: which if such a phrase as this (*The just shall Shine*,) were sufficient to make *Canonical Scripture*, the *Fourth Book of Esdras* would be as *Canonical*, as it; for [t] there also we read as much as this phrase importeth. But

* Which were added out of *Theodotions* new Edition of the *Bible*, and not out of the *Hebrew* or the *Ancient Greek Septuagint*.

n Ruff. in Hier. Invectiv. 2. citat. à Perronio pag. 443. *Tous ceux donc qui pensoient que Susanna eust fourny d'exemple de chasteté aux marriées, et non marriés ont errè, il n' est pas uray. Et toute l' Eglise de ceuxe qui ont chante l' Hymne des trois Enfans, ils ont tous Errè, & chantè choses FAUSSES.*

o S. Hier. Apol. 2. adv. Ruff. *Quòd autem refero quid adversùm Susannæ historiam, & Hymnum trium puerorum, &c. Hebræi soleant dicere, qui Me criminantur Sycophantam se probat. Non enim quid ipse sentirem, sed quid illi contrà Nos dicere solent; explicavi.*

p Idem, lib. com. in Daniel in præfat. *Vnde et nos ante annos plurimos cum verteremus Danielem, has visiones obelo prænotavimus, significantes eas in Hebræo non haberi.*

Et miror quosdam μεμψιμοίρους indignari mihi, quasi ego decurtaverim Librum, cum Origines, et Eusebius, et Apollinarius aliique Ecclesiastici viri, & Doctores Græciæ, has, ut dixi, visiones non haberi apud Hebræos fateantur, nec se debere respondere Porphyrio pro his, quæ nullam Scripturæ Sanctæ Autoritatem prebeant. *r* Sap. 3. 7. *Fulgebunt justi, & tanquàm Scintillæ in arundineto discurrent.* *s* Ruffin in Symb. *Non erit jam difficile credere etiam illa quæ Prophetæ prædixerunt, quòd Justi fulgebunt sicut Sol, & sicut Splendor firmamenti in Regno Dei.* Vers. finem. *t* 4. Esdr. 7. 55. *Super Stellas fulgebunt facies eorum.*

* Vide Testim. Driedonis infrà.

there is enough besides in the *Canonical Books* themselves, to verifie *Ruffin's* Citation; which is clearly drawn from † the *Prophecie of Daniel*, whereunto the *saying* of *Christ* hath reference in ‖ *S. Matthew.*

† Dan. 12. 3. *Qui docti sunt, fulgebunt quasi splendor firmamenti; & qui ad justitiam erudiunt multos quasi Stellæ in perpetuas æternitates.* ‖ *S.* Matth. 13. 43. *Tunc justi fulgebunt sicut Sol, in Regno Patris Eorum.*

LXXVII. In the mean while we deny not, but that the *Ancient Fathers* have often cited these *controverted Books*, some under the Name of *Divine Scriptures*, and others under the Title of *Prophetical Writings*. So [a] *Clemens* of *Alexandria*, and *Theodoret* cite the Book of *Baruch*; [b] S. *Cyprian* the Books of *Wisdom* and the *Maccabes*, besides the History of *Susanna*; [c] S. *Cyril* the Book of *Ecclesiasticus*; and [d] S. *Ambrose* the Book of *Tobit*, with *Many More* to the like purpose. And we acknowledge also that [e] *divers* of them have quoted the Book of *Wisdom*, in particular, under the Title of *The Wisdom of Salomon*. But all this will not make *these Books* to be of *Canonical*, and *Infallible* Authority; which is a priviledge that was reserv'd (for the *Old Testament*,) to the *Law* and the *Prophets* only, that were delivered to the *Ancient Church* of the *Jews*. For we can produce many of the *same Fathers*, and sundry *others*, that have in like manner alledged [f] the 3d and [g] 4th *Book of Esdras*, the [h] *Prayer of Manasses*, [i] the 3d *Book* of the *Maccabes*, [k] the *Prophecy* of *Henoch*, [l] the *Pastor* of *Hermes*, and [m] the *Antiquities* of *Josephus*. All these, (which notwithstanding *those Fathers* of the *Catholick Church*, and the Doctors of the

a Clem. Alex. lib. 2. pæd. c. 3. Theodoret. in Exposit. ejus.
b S. Cypr. de habit virg. Idem, lib. 1. Epist. 3. ad Cornel. Idem, Serm. de Lapsis, aut aliàs.
c S. Cyril. Alex. l. 3. in Julian.
d S. Ambr. in lib. de Tob. c. 1.
e Iren. apud Euseb. lib. 4. cap. 22. Tertullian. de Præscriptionibus. Cypr. Ser. de Mortalitate. Hilarius in Psal. 127. Ambr. Ser. 8. in Ps. 118 Basil. lib. 5. contra Eunomium. Epiph. hær. Anomœorum.
f Athan. Orat. 3. in Arianos. Clem. Alex. Strom. 1. Cypr. Ep. 74. ad Pom.
g Ambr. de bono Mortis & l. 2. in Lucam. Iren. li. 3. c. 25. Basil. Ep. ad Chilon. Præf. illi præmissa in editione vulg. *Oratio Manassis, nec non 3. & 4. Esdræ à quibusdam Patribus citantur.*
h Clem. aut alius in Can. Apostolorum. Theodoret. in Dan. cap. 11.
i S. Jud. Ep. ver. 14. Iren. Clem. Al. Athenag. Tertul. Cypr. Lactant. Sulp. Sev. Proclus, Psellus, *citati à Bolduco l. 1. c. 14.*
k Orig. lib. 10. in Ep. ad Rom. *Qui Pastorem Hermetis Divinitùs inspiratum esse putavit.* Euseb. hist. lib. 3. c. 3. Hier. de Script. Ruff. in Symb. Tertul. de Orat. Clem. Alex. lib. 6. Strom. Athan. de Decret. Syn. Nic. Cassian. Collat. 13. c. 12. Iren. lib. 4. cap. 37.
l Hier. in Sophoniam c. 1. *Legamus Josephum & Prophetiam illius cernemus Historiam.* Idem, lib. 12. in Esaiam c. 45. (& lib. 5. in Esaiam c. 23. & lib. 9. in Ezech. cap. 29.
m

Roman

Roman Church, themſelves accompt to be but *Apocyphal Writings*,) we ſhall finde cited by *Ancient Authors*, ſome under the Name of *Scripture*, and ſome under the Titles of *Sacred* and *Divine Scripture*, other ſome with the Epithets of *Revelations*, *Prophecies*, and *Holy Inſpirations* added to them; All which they may well be in a *large* or *popular ſenſe*, and yet never be of that *Abſolute* and *Canonical Authority* that * *Moſes and the Prophets* are. For we truſt, that neither *Pope Nicholas* the Firſt, nor *Pope Innocent* the Third; nor *Gratian*, nor the *Gloſſe* upon the *Decretals*, nor *Card. Bellarmine* himſelf, ever intended to make *Canonical*, and *Abſolutely Divine Scripture* either of S. *Auguſtine's* and other the *Fathers Sentences*, or of the *Pope's Epiſtles* and *Decrees* of *Councels*, when [a] they attributed the general Name of *Divine* and *Holy Scriptures* to them. Which they did onely [b] to diſtinguiſh them from *Profane* and *Secular Writings*. And in that ſenſe we acknowledge thoſe *Books*, which are now in *debate* between them and us, to have been cited, and termed by ſundry of the *Fathers*, SACRED, and DIVINE, and HOLY SCRIPTURES: whereof they made no other uſe, then to *ſever* them from *Common Books*, and to illuſtrate the *proper* and *Canonical Scriptures* by them. For where at any time they come to ſpeak di-

* S. Luc. 16. ver. 29. *Habent Moyſen & Prophetas, audiant illos, &c.* Et cap. 24. ver. 27. & 44.

a Nic. 1. Epiſt. ad Mich. Imper. *Sententias Patrum divinitùs inſpiratas*, Innocen. 3. cap. Cū Marthæ, extrà de celebrat. Miſ. verſus finem. *Super quo reſpondemus, quòd cū SACRÆ SCRIPTURÆ dicat Auctoritas, quòd injuriam facit Martyri, qui orat pro Martyre* (Sententia eſt S. Auguſtini Serm. 17. de verbis Apoſtoli) *idem eſt de ratione conſimili, &c.* Gratianus in Decreto Juris Canon. Diſt. 19. c. 6. In Canonicis.

Inter Canonicas SCRIPTURAS Decretales Epiſtolæ connumerantur.—DIVINARUM SCRIPTURARUM ſolertiſſimus indagator Autoritatem ſequatur, inter quas ſanè illæ ſint, quas Apoſtolica ſedes habere, & ab ea alii meruerunt accipere Epiſtolas. Johannes Andræas Author Gloſſæ ſuper Decretal. in cap. Cum Marthæ. Sect. Tertio loco. *SACRA SCRIPTURA hic appellantur SCRIPTA AUGUSTINI, unde hæc deſumuntur.* Bellarm. de Concil. autoritat. lib. 2. c. 12. *Licet Canones Conciliorum & Pontificum Decretâ diſtinguantur & poſponantur—Scripturæ divinæ, tamen SUO MODO ſunt & dici poſſunt, SCRIPTURA SACRA & CANONICA; quo modo VII Synodus Act. 3. vocat Decreta Concilij, Divinitùs inſpiratas Conſtitutiones.* b Meleh. Canus loc. l. 5. c. 5. *Innocentius verba Auguſtini SACRAM SCRIPTURAM appellavit, quemadmodum Leges Pontificæ SACRÆ dicuntur, ut à Legibus principum diſcrimententur.* Bellarm. de Conc. l. 2. c. 12. Sect. Dico Secundò. *Decreta Pontificum dicuntur SCRIPTURÆ SACRÆ, ut diſtinguantur à Prophanis, & Concilia, ut diſtinguantur à Scriptis Patrum, quæ non ſunt Regulæ.* Loyſius Sentent. theol. l. 1. c. 13. *Non moveat quenquam, quòd Patres ex his Libris fidei teſtimonia ſumant. Nam propterea non ſequitur Eos inter Libros Canonicos collocâſſe, non magis quam Librum Henoch, &c.*

ſtinctly

distinctly & accurately, there they make a difference between the *One*, and the *Other*, sorting either of them into their own peculiar *Classe*, and allowing no *Divine* or *Canonicall Authority* (in that [a] Sense wherein *Divine*, and *Canonical* is strictly and properly taken,) but to those *Books* only, which were consign'd to the *Church*, for *Absolute* and *infallible Rules* of *all our Religion*, by the *Special Appointment* of *God* himself. In a larger and general sense (as *Divine* is applyed to *Holy* and *Divine Matters*, and *Canonical* to the *Rules* of *good Life* and *Manners*, or to the Confirming of us in that *Faith*, which is *founded* upon the *Infallible Scriptures* alone,) we [b] scruple not to call the *Debated Books*, *Holy* and *Divine Scriptures*, no more then the *Fathers* did; and though we make them not of *equal Authority* with the *Canonical Books* of *Moses* and the *Prophets*; yet this honour we do them, that we binde them up with our *Bibles*, for the good and religious use which may be made of them by all Men; otherwhiles we read many parts of them in our *Churches*; and we prefer them before any *private Writings* or *Books* that are not *Canonical* whatsoever.

[a] Vide Num. 1. & 2.

[b] Bellarm. de verbo Dei lib. 1. c. 10. Sect. Ecclesia. *Notandum est, Chemnitium non negare hos Libros esse bonos & Sanctos, & dignos qui legantur; sed tamen non esse tales, ut ex iis firma argumenta duci possint, &c.*

LXXVIII. And here we conclude the *first Four Centuries*. In all which time, the greatest Searchers into Ecclesiastical Antiquities, are not able to produce any *Councel*, or so much as the Testimonie of any *One Father*, who purposely treating, and declaring the exact Number of all the *Books*, that properly belonged to the *Old Testament*, did not either expresly exclude, or at least omit, *those* which are now made *Equal* to the *former*, by the *New Canon* of the *Roman Church*. For it is not enough, to bring the *Sayings* of any *Ecclesiastical Writers*, which will evince nothing more, then, whiles they were discoursing upon other matters, that they made an *honourable mention* of some *One* or

Two

Two of these *Books*, and cited a *few Sentences* out of them, which either in so many words, or in the same sense, are to be found in the *Canonical Books* themselves. But the Question is, whether ever any *Church*, or *Ancient Author*, during these *First Ages*, can be shewed, to have professedly made such a *Catalogue* of the True and Authentick Books of Scripture, as the *Councel of Trent* hath lately addressed, and obtruded upon the world; which will never be done. In the mean while, they all speak so perspicuously for *our Church-Canon*, (and to that purpose we have produced their several and joynt Testimonies,) that there can be no denyall of their *Agreement* herein with us. We will therefore end this *Chapter* with the Preface that *Amphilochius* made [a] before to his *Verses*, (for it is worth the Repeating again,)

[a] Numb. 67.

Non tutò cuivis est credendum Libro,
Qui venerandum Nomen S. Scripturæ præferat;

By which words he giveth us a faire intimation, that there were in *his* time, (as there are in *Ours*,) *Certain Bookes* annexed to the *Bible*, that bare the *Name* and Uenerable *Title* of *Divine Scriptures*, which yet ought to be distinguished from them, as not having the same *Essentialls*, *Approbation*, and *Authority*, that the *Genuine* and *Canonical Books* had. And this is the true Sense and Scope, at which all the *rest* of the *Fathers* aymed, both those that have bin cited *before*, and those that shall follow *after*.

CHAP. VII.

The Testimony of the Fathers in the Fifth Century.

LXXIX. WE begin this *Century* with S. AUGUSTIN, who though he lived in the Churches of *Africk*, where their common *Latin Bibles* and their *Greek* LXX, had those *later Books* of *Tobit* and *Judith*, *&c.* annexed to them, as *Theodotion* first collected them, and set them forth in one Volume; and though he was [a] ever willing to keep the *Translation*, which they had there, according to the *Septuagint*, still in use, and to preserve that priviledge and honour to *these Additional Books*, which by long use and continuance they had gained (in those parts of the World especially,) [b] to be *read* and published to the people, as having many good *Rules* of *Life*, and *Canons* of *Religion* in them; yet he was alwayes careful, to set that *Mark of Distinction* upon them, which might *sever* them (in many very weighty and considerable respects,) from the *Books* and *Canon* of the *Hebrew Bible*; whereunto he allowed a far greater pre-eminence, (both in regard of *infallible verity*, and *unquestion'd Authority*,) then he ever did to the *other*; and herein agreed with all the *Fathers* of the Christian Church that had been before him. For the clearing whereof, we will first set down what he said to this purpose, *himself*; and then examine what *others* object, and would fain make him say to the contrary.

LXXX.

[a] In dissertatione cum *Hieronymo*, inter illorum *Epistolas*, & lib. 18. de Civit. Dei. c. 43. *Ex hac LXX interpretatione etiam in Latinam Linguam interpretatum est, quod Ecclesiæ Latinæ retinent. Quamvis non defuerit temporibus nostris Presbyter Hieronymus homo doctissimus, & omnium trium linguarum peritus, qui non ex Græco, sed ex Hebræo in Latinum eloquium easdem Scripturas converterit, &c.*

[b] In *Concil. Carthag.* infrà citando, cui ipse *Augustinus* interfuit.

LXXX. 1. The [a] *Fathers* that held *Ezra*, *Nehemiah*, and *Malachy* to be the *last Prophets*, (after whose time, until the coming of *Christ*, there was no *other*,) held likewise this Conclusion; That [b] *those Bookes* which were written, during all that space of yeers, wherein there was *no Prophet seen in Israel*, cannot properly be said to belong to the *Canon of Scripture*, or to have *equal Authority* with those *other Books*, which by *God's* special will and inspiration were set forth before. Of these *Fathers* S. *Augustine* was one; from whose [c] words, concerning the Cessation and Expiration of all *Prophetical Writings* after the dayes of *Ezra*, and *Malachy*, the same Conclusion will undeniably follow, That till the Time of *Christ*, (who said as much himself,) there were no *more Books* to be reckoned, that had any such *Canonical Authority*, as the *former had*. And so far was he from admitting *those Books*, which *they* wrote that were no *Prophets*, into the *Canon* of *God's* divine and indubitate *Oracles*; that [d] what the *Prophets* wrote *themselves*, without a special Inspiration, and precept of *God* to that purpose, he excluded from it; making a cleer *distinction* be-

a Vide Num. 4. & Num. 53.

b Euseb. in Chron. lib. 2. *Ad Esdram & Nehemiam usq; hactenùs Canonicæ Hebraicæ Scripturæ.* Et ad Ann. primum Seleuci juxta versionē S Hieronymi. *Maccabæorū Historia Græcorū hinc supputat Regnum; verumhi Libri inter Divinas Scripturas non computantur.* Idem, lib. 8. demonstr Evang. sub init. *Ab illo tempore usque ad tempora Servatoris nullū exstat Sacrū Volumen.* Item, Seder Olam interpr. Genebr. An. 52. *Mede. t Pers. mortui sunt Hagg. Zach. et Malachias. Quo tempore cessavit Prophetia de Israel.*

c S. Aug. de Civit. Dei. l. 17. c. ult. *Toto autem illo tempore, ex quo redierunt de Babylone, post Malachiam, Aggæū et Zachariam, qui tunc Prophetaverunt, et Esdram; non habuerunt Prophetas, usq; ad Salvatoris Adventum;— Propter quod ipse Dominus ait, Lex & Prophetæ usque ad Johannem.— Malachiam verò, Aggæum, Zachariam, et Esdram, etiam Judæi reprobi in Autoritatem Canonicam receptos, noviſſimos habent. Sunt enim et Scripta Eorum, sicut Aliorum, qui in magna multitudine prophetarunt; perpauci ea scripserunt, quæ AUTORITATEM CANONIS obtinerunt.* Et lib. 18. cap. 26. *Usque ad hoc tempus Prophetas habuit populus Israel, qui cùm multi fuerint, paucorum et apud Judæos, et apud Nos Canonica Scripta retinentur.* Et l. 17. c. 1. *Hoc totum tempus est Prophetarum.* d Idem, de Civit. Dei, l. 18. c. 38. *In ipsa Historia Regum Judæ, et Regum Israel, quæ res gestas continet, de quibus eidem Scripturæ Canonicæ credimus, commemorantur plurima quæ ibi non explicantur, et in Libris aliis inveniri dicuntur, quos Prophetæ Scripserunt, et alicubi Eorum quoque Prophetarum Nomina non tacentur* (intelligit *Samuelem, Nathan, Gad* Prophetas, de quibus, 1 Chron. 29. 29. & *Abijah*, ac *Iddonem*, unà cum *Shemaia*, itidem Prophetas, de quibus, 2 Chron. 9. 29. & 12. 15. Item *Salomonem*, de quo 17. de Civ. Dei, c. 20.) *Nec tamen inveniuntur in CANONE, quem Populus Dei recepit. Cujus rei, fateor, causa me latet, nisi quòd Ego existimo, etiam Ipsos, quibus ea, quæ in autoritate Religionis esse deberent, Sanctus utique Spiritus revelabat; alia sicut homines historicâ diligentiâ, alia sicut Prophetas Inspiratione Divinâ scribere potuisse; atque Hæc ita fuisse DISTINCTA, ut illa tanquàm IPSIS, Illa verò tanquàm DEO per ipsos loquenti judicarentur esse tribuenda; ac sic illa pertinerent ad ubertatem cognitionis, hæc ad Religionis AUTORITATEM; in QUA AUTORITATE custoditur CANON.*

tween Every Writing that was compos'd onely by *Humane Diligence*, (as all the contested Books were,) and those that were set forth by *Divine Revelation*; in the AUTHORITY whereof the Certain *Canon of Scripture* consisteth. 2. Nor was there herein any difference between *S. Augustin*, and the *Jews*, or between the *Hebrew Canon* and the *Christian*; For when it was objected to the *Christians*, [a] that they produced their *own Canon of Scriptures* for *themselves*, he appealeth to those *Jews*, who were the *Christians* profest Enemies; and acknowledgeth no other *Canon*, whereupon the *Christian* Faith and Religion was founded, then what the *Jews* had still preserv'd intire and uncorrupted among them; having learn'd from *S. Paul*, * that the *Oracles of God* in the *Old Testament* had been *all* committed to their *Custody*, where they were kept without any *mixture* or *Confusion* of *other Writings*; and from *Christ* [b] himself, that the [c] *Law of Moses*, and the *Books of the Prophets*, (to which only he referr'd as to his [d] *own Witnesses*,) comprehended [e] *All the Scriptures*, that before his time had been Penn'd and set forth by *Divine AUTHORITY*. 3. Of the *Greek Septuagint Bible*, (as it was first set forth in the time of *Ptolemæus Philadelphus*,) [f] S. *Augustine* acknowledged no more *Books*, then what were then Translated out

[a] S. Aug. in Psal. 40. *Si aliquis perstrepit inimicus, et dicit, vos vobis Prophetias finxistis; proferantur CODICES JUDÆORUM.—Judæi tanquam Capsarii nostri sunt: Studentibus nobis Codices portant.—Apud Illos sunt Prophetæ & Lex; in qua Lege, & in quibus Prophetis Christus prædicatus est.* Idem in Psa. 56. *Propterea adhuc Judæi sunt, ut Libros nostros portent ad Confusionem suam. Quando enim volumus ostendere Paganis prophetatũ Christum, proferimus Paganis Istas Literas—Quia OMNES ipsæ LITERÆ, quibus Christus prophetatus est, apud Judæos sunt, OMNES IPSAS LITERAS habent Judæi. Proferimus CODICES ab Inimicis, ut confundamus alios Inimicos. CODICEM portat Judæus, unde CREDAT Christianus. Librarii nostri facti sunt* Idem, lib 12. contra Faust cap. 13. *Et quid est aliud hodieque gens ipsa Judæorum, nisi quædam Scrinia Christianorum, bajulans Legem & PROPHETAS ad testimonium assertionis ECCLESIÆ?* Item, lib. 18. de Civit. Dei, cap. 41. *At verò gens illa, ille populus, illa civitas, illa republica, illi Israelitæ, * QUIBUS CREDITA SUNT ELOQUIA DEI, nullo modo pseudoprophetas cum veris Prophetis pari Licentiâ confuderunt, sed concordes inter se, atque in nullo dissentientes Sacrarum Literarum veraces ab eis agnoscebantur, & tenebantur Autores.* [b] Vide Num. 31. [c] S. Luke 24. 27. [d] S. Aug lib. 2. contrà Gaud. cap. 23. *Hanc quidem Scripturam (Maccabæorum) non habent Judæi SICUT Legem, et Prophetas, & Psalmos, Quibus DOMINUS testimonium perhibet tanquam TESTIBUS SUIS.* [e] Idem, de util. Eccl. c. 16. *Demonstrent Ecclesiam suam in præscripto Legis, in Prophetarum prædictis, in Psalmorum Cantibus, hoc est, in OMNIBUS CANONICIS SANCTORUM LIBRORUM AUCTORITATIBUS.* [f] Idem, de Civit. Dei, cap. 42. *Has Sacras Literas etiam Ptolemæus Rex Egypti nosse studuit, et habere.—Petivitque ab Eleazaro tunc Pontifice dari sibi Scripturas—Has ei cum idem Pontifex misisset Hebræas; post etiam ille Interpretes postulavit, & dati sunt ei Septuaginta duo, &c.*

of

of the *Hebrew Copies* sent from *Jerusalem*; where neither *Tobit* nor *Judith*, nor any of that *Classe* were to be found; for (whatever *Genebrard* * saith of his own head to the contrary,) those *additional Writings* were brought in afterwards, and used only by the *Hellenist Jews* abroad at *Babylon* and *Alexandria*, from whom they were, in time following, commended to be read by the *Christians*, but never made *equal* with the *other Sacred Scriptures*, as they are now set forth in the *Roman Septuagint* by the Authority of *Sixtus Quintus*, which is an Edition of *that Bible* many wayes depraved. 4. Fourthly, *S. Augustine* [a] gives the *Authority* of all *Canonical Scripture*, that he held *needful* to be known, to the *Revelation* that *Christ* made of it, first by his *Prophets*, and afterwards by *Himself*, and his *Apostles*; among all which these *New Canonical Books* can not be reckoned. And so many Testimonies (omitting divers others,) we produce out of *S. Augustin*, against the *Roman* Plea that is made for them, in general. 5. Then in particular, against the Canonizing of the *Books of Judith*, we produce his special Exception, [b] That the Occurrences mentioned and written in it, were *not received into the CANON by the people of God*. To which *Canon* he had before appeal'd. 6. Against the Soveraign Authority of the *Wisdom of Salomon*, & *Ecclesiasticus*, we produce the difference that he [c] maketh between *them*, and the *true Books of Salomon*, (whereof he numbreth but *Three*, that the *Old Canon* acknowledged,) reckoning *these* among the *Canonical*

* Genebr. Chron. l. 2. p. 190. col. 2. *Videtur in hac 7. Synodo Hierosolymitana Secundus Canon S. Scrip. editus, in quo hi Libri recensebantur.* To which purpose he produceth *Epiphanius* (lib. de pond. & mensur.) who after the recital of *Ptolome's* Epistle mentioneth the sending of *divers other Books* to him, besides the XXII that belonged to the *Hebrew Bible*. But *Genebrard* abuseth his Reader. For *Epiphanius* said no more, then what he had out of some *uncertain* Story, that there were sent *XXII genuine Books*, and *LXXII Apocryphal*, which will not help *Genebr.* at all.

a S. Aug. de Civ. Dei, lib. 11. cap. 3. *Filius Dei prius per Prophetas, deinde per semetipsum, postea per Apostolos, QUANTUM SATIS ESSE JUDICAVIT, loquutus, S. SCRIPTURAM CONIDIT, quæ CANONICA nominatur, EMINENTISSIMÆ AVTORITATIS, cui fidem habemus de his Rebus, quas ignorare non expedit, nec per nos ipsos nosse idonei sumus.* *b* Idem, de Civit. Dei, lib. 18. c. 26. *Quæ conscripta sunt in Libro Judith, sanè in CANONEM SCRIPTVRARVM Judæi non recipisse dicuntur.* And of what they received not, he afterwards giveth this reason, (eod. lib. cap. 38.) speaking of other like books. *Non inveniuntur in Canone, quem Populus Dei recepit,— quia alia sicut homines historicâ diligentia, alia sicut Prophetæ inspiratione divinâ scribere potuerunt; illa ad ubertatem cognitionis, hæc ad Religionis Autoritatem pertinebant; in qua Auctoritate custoditur Canon: præter quem, &c.* *a* S. Aug. de Civ. Dei, lib. 17. cap. 20. *Salomon Prophetasse etiam reperitur in suis Libris, qui TRES recepti sunt in Autoritatem CANONICAM, Proverbia, Ecclesiastes, & Canticum Canticorum. Alii verò DVO, quorum unus SAPIENTIA, alter ECCLESIASTICVS dicitur, propter Eloquii nonnullam similitudinem, ut Salomonis dicantur obtinuit CONSVETVDO. Non autem esse Ipsius non dubitant Doctiores,—Et adversùs contradictores non tantâ firmitate proferantur.*

nical Scriptures themselves, and *those other* among such *Ecclesiastical Writings*, only, as by *CUSTOME* had prevailed, to be [b] *Read* in publick Congregations under the *Name* of *Salomon*; and were therefore to be [c] *preferred* before all *Tractators* upon the *Scriptures*, whatsoever: which is an honour that we deny them not, but allow it to them, our selves. Yet we allow them not the *same* degree and *equalitie* of honour, that the proper *Canonical Books* of *Salomon* have with us, no more then [d] *S. Augustine* did, and those that lived in his time. 7. But against the Authority of *Ecclesiasticus*, we bring another of his Testimonies, where [e] he acknowledgeth it to be a *Contradicted Book*, (*excepted* out of the *Ancient Canon*;) and saith nothing for it to the contrary, (when he had made the same Objection against his own alledging of it) but alledgeth *another Book*, that could not be *contradicted* at all. 8. Against the Canonizing of the *Maccabes* we are able to produce more Testimonies out of him, then one; for in one [f] place he doth clearly *distinguish* them, from the *Canonical Scriptures*, purely and and properly so called; In [g] another he confesseth, that neither the *Jews* nor *Christ* held them in such account, as they did the *Law* and the *Prophets*: And in [h] Two places besides he *lesseneth* the Esteem, and the

v. l. de Bono Perseu. cap. 17.

b Idem, de prædest. Sanct. c. 14. *Non debuit repudiari Sententia Libri Sapientiæ, qui meruit in Ecclesia Christi de gradu Lectorum—audiri, &c.* [At the Readers Desk, though not at the Bishops]

c Ibid. *Oportet ut Librum istum Sapientiæ—Omnibus Tractatoribus anteponant*; that is, it ought to be honour'd and placed next to the *Canonical Scriptures*.

d Ibid. *Quod à me quoque positum, nimirum testimonium de Libro Sapientiæ Fratres istos ita respuisse dixistis* (Prosperum & Hilarium alloquitur,) *tanquàm non de Libro CANONICO adhibitum. Quasi & EXCEPTA HVJVS LIBRI ATTESTATIONE, Res ipsa non clara sit, quam volumus hinc doceri.*

e S. Aug. Lib. de cura pro mortuis, cap. 15. *Liber Ecclesiasticus, quem Jesus filius Sirach scripsisse traditur, & propter Eloquii nonnullam similitudiem Salomonis pronunciatur, continet in laude Patrum, quòd Samuel etiàm mortuus prophetaverit.* Sed si *huic Libro, ex Hebræorum, QUIA IN EO NON EST, CANONE CONTRADICITUR, quid de Moyse, qui in Deuteronomio & in Evangelio, &c.* f S. Aug. de Civ. Dei, lib. 18. cap. 36. *Supputatio temporum à restituto Templo NON IN SCRIPTURIS SANCTIS, QUÆ CANONICÆ APPELLANTUR, sed in ALLIS invenitur, in quibus sunt & Maccab. Libri.* g S. Aug. contra Epist. Gaud. Donatistæ, cap. 23. *Hanc quidem Scripturam quæ appellatur Maccabæorum, non habent Judæi sicut Legem, & Prophetas, quibus Dominus testimonium perhibet tanquam Testibus suis.—* h Ibid. *Recepta est ab Ecclesia non INUTILITER, si SOBRIE legatur, vel audiatur.* Idem, Epist. 61. ad Dulcitium, contra Donatistas Circumcelliones, qui sibimet ipsis mirâ væsaniâ necem conscisserent. *Summâ Exemplorum INOPIA COARCTATI, in Maccabæorum Libris perscrutatis omnibus ECCLESIASTICIS Auctoritatibus, vix aliquandò,* quod pro sua sententia adducerent, *invenerunt.* De vere Divinis ac CANONICIS non tàm dilutè loquertur *Augustinus*.

Honour

Honour of them; which of any *Canonical Book*, absolutely and simply *Divine*, he would never have done; nor was it lawful for him to do it. So we see *S. Augustines* minde.

LXXXI. Now they that contend for the *Canon* of the present *Roman Church*, would fain make *S. Augustin* to confute himself; and, notwithstanding all this that he hath said before, to be a Special witness upon their side, and to hold the *Books*, contested between them and us, to be every way as *Canonical*, and of as much *Authority*, as any of the *Scripture* are besides. 1. To which purpose, in the first place they [a] Usually cite his *Treatise of Christian Doctrine*, [b] where they say, (but their *Saying* is not alwayes to be trusted,) that he numbreth *All the Books* of *Scripture*, alike, as they do; and that he maketh no distinction or difference between the *One* sort and the *Other*. And indeed to them, that read no more words of his, then

a Bellarm. de verbo Dei, lib. 1. c. 10. Sect. Primùm.
Du Perron, Repl. pag. 439. *Il appert par le Canon des livres Canoniques, inseré dans le second livre de la doctrine Chrestienne de S. Augustin, ou les deux livres des Maccabés sont expressément contenus, & auquel S. Aug. afin d' empescher que le nombre n'en fust varié par*

aucune addition, ou soustraction, ajouste pour seau, En ces xliiii Livres est terminé l'authorité du V. Testament. Sixt. Sen. Bibl. Lib. 8. Catharinus de libr. Canon & alii multi. *Sapientiam & Ecclesiasticum inter Propheticos Libros numeravit Aug. 2. de Doctr. Christiana. Libros Tobiæ & Judith Sancta Christi Ecclesia in Canone recipit, & Pari veneratione cum aliis S. Libris legit atque colit. Verba Hieronymi, sine ulla discretione considerata, non sunt prorsus vera, quoniam Aug. in 2. lib. de Doctr. Christ. cap 8. utrumque in ordine Canonicorum Libr. enumerat.—Aug. quoque l. 2. de Doctr. Christ. 2us Maccab. Libros in Canone Divinarum Scripturarum collocat.* Hæc omnia Sixt. Sen. dicto libro 8.. *b* S. Aug. lib. 2. de Doctr. Christiana cap. 8. *TOTUS autem CANON Scripturarum, in quo ISTAM CONSIDERATIONEM versandam dicimus, his Libris continetur: Quinque Mosis, id est, Geneseos, Exod. Levit. Num. Deut. & uno Libro Jesu Nave, uno Judicum, uno Libello, qui appellatur Ruth, qui magis ad Regnorum principia videtur pertinere; deinde quatuor Regnorum, & duobus Paralip. non consequentibus, sed quasi à latere adjunctis simulque pergentibus: Hæc est Historia, quæ sibimet annexa tempora continet, atque ordinem rerum. Sunt aliæ tanquam ex diverso ordine, quæ neque huic ordini, neque inter se connectuntur, sicut est Job, et Tobias, et Hester, et Judith, & Maccabæorum Libri duo, et Esdræ duo, qui magis subsequi videntur, ordinatam illam Historiam usque ad Regn. vel Paralip. terminatam. Deinde Propheta, in quibus David unus Liber Psalm. & Salomonis tres, Proverbiorum, Cant. Canticorum, & Ecclesiastes. Nam illi duo Libri, unus qui Sapientia, et alius qui Ecclesiasticus inscribitur, de quadam similitudine Salomonis esse dicuntur. Nam Jesus filius Sirach eos Scripsisse constantissimè perhibetur;* (hoc autem, quod ad Sapientiam pertinet, revocavit 2 lib. Retract.) *Qui tamen quoniam in Auctoritatem recipi meruerunt, inter Propheticos numerandi sunt. Reliqui sunt eorum Libri, qui PROPRIE Prophetæ appellati sunt, XII Prophetarum Libri singuli, qui connexi sibimet, quoniam nunquam sejuncti sunt, pro uno habentur: quorum Prophetarum Nomina sunt hæc, Osea, Joel, Amos, Mich. Naum, Abac. Obad. Jonas, Soph. Agg. Zach. Malachias. Deinde IV Propheta sunt majorum voluminum, Esaias, Jeremias, Daniel, Ezechiel. His XLIV Libris V. T. terminatur autoritas. Novi autem IV Libr. Evang. &c.*

then what they are pleas'd to cite, this *One passage* may make a fair show, that after the space of CCCC years, they seem to have gotten *One Father* upon their side. But whosoever will look into the *words* of S. *Augustin*, [c] immediately going before *this passage*, and heed well the termes of his Advice which he gives there to his Reader, (and whereunto he [d] referreth again when he begins to enumerate *All the Books* that were then comprehended in the *African Bible*,) shall clearly perceive, that *Our Opposites* and *He* are not all of *One mind*, nor *their Sense* the *Same*, in delivering the *Canon* of *Scripture*. 1. For *First*, he putteth a *Note of Difference* between those [e] *Books* that have the *General Name* of *Divine Scriptures*, and those that are *specially* called *Canonical*. 2. Then, he setteth a [f] *Mark* upon those, that for their *undoubted verity*, are more *securely read* then *Others*. 3. Next, [g] he distinguisheth the *Total Canon*, or *Number* of the *Books*, into *Two several kindes*, of which *some* were Received by *All Churches*, and some but by a *Few*; and [h] preferreth those that were acknowledged either by *All* or the most *Eminent* and [i] *Apostolical Churches*, before those, that certain *particular Churches* onely, and of *lesse Authority* accepted. 4. Moreover, he admitteth a Subdivision even of this *latter kinde*, whereof [k] *some* might be Received by the *greater*, and *some*

c Ibid. ante verba citata. *Erit igitur DIVINARVM SCRIPTVRARVM solertissimus indagator, qui primò TOTAS legerit, notasque habuerit; & si nondùm intellectu, jam tamen lectione, duntaxat EAS, quæ appellantur CANONICÆ. Nam CÆTERAS securiùs leget FIDE VERITATIS instructus, ne præoccupent imbecillem animum, et periculosis mendaciis atque phantasmatibus eludentes præjudicent aliquid contrà sanam intelligentiam. In CANONICIS autem SCRIPTVRIS Ecclesiarum CATHOLICARVM QVAM PLVRIMVM Auctoritatem sequatur; inter Quas sanè illæ sunt, quæ APOSTOLICAS SEDES habere, & Epistolas accipere meruerunt. Tenebit igitur HVNC MODVM in SCRIPTVRIS CANONICIS, ut EAS quæ ab OMNIBVS accipiuntur Ecclesiis Catholicis, PRÆPONAT EIS, quas QVÆDAM non accipiunt. In EIS verò quæ non accipiuntur ab OMNIBVS, PRÆPONAT EAS, quas PLVRES, GRAVIORESQVE accipiunt, eis quas PAVCIORES, Minorisque Auctoritatis Ecclesiæ tenent. Si autem ALIAS invenerit à PLVRIBVS, ALIAS à GRAVIORIBVS haberi, quamvis hoc facilè invenire non possit, æqualis tamen auctoritatis eas habendas puto. Totus aut, &c.* d Ibid. *In quo ISTAM CONSIDERATIONEM versandam dicimus, Vt suprà.* e Ibid. *DIVINARVM Scripturarum DVNTAXAT EAS, quæ appellantur CANONICÆ.* f Ib. *Nam CÆTERAS securiùs leget FIDE VERITATIS instructus.* g Ib. *Eas, quæ ab OMNIBVS Ecclesiis accipiuntur, præponat eis, quæ non accipiuntur ab OMNIBVS.* h Ib. *Præferantur qui à pluribus, & gravioribus Ecclesiis recipiuntur, iis qui à pauciori-bus, & minoris autoritatis.* i Ib. *Quam plurimùm autoritatem sequatur earum, quæ Apostolicas sedes habere meruerunt.* k Ib. *Si autem alias invenerit à pluribus, alias à gravioribus haberi, (quanquam hoc facile invenire non possit,) æqualis tamen autoritatis eas habendas PVTO.*

by

by the *Letter* sort of Men; which notwithstanding (because that had seldome hapned, and was not usually noted,) he *thought* to be of *equal authority*. 5. And Lastly, he premiseth [l] this *Caution* before the Recital of his *General Canon*, that *all* these [m] *particular Considerations* may not be neglected by him that readeth it. If the *Councel* of *Trent* (whereby the *Roman Church* is now govern'd) had set such a *Preface* before *their Canon* of *Scriptures*, as this is, that S. *Augustin* set before *his*, and had added no more to the *End* of it, then He did; they might have had the fairer plea for themselves. But so far are they from allowing *their Canon* to be received with any such *Qualifications*, and *Distinctions*, as *these* be; that first, they [a] command *all the Books* recited in it, (among which are *those*, that *All Churches*, at least, received not, and *none* at all, in their sense,) to be *equally* accepted, and taken with the *self-same veneration*, as having all a *like absolute* and *Divine Authority* annexed to them, without *preferring* one before another; and then, [b] they *damn all the Churches* of the World besides, that will not thus receive *that Canon* upon their own termes: which neither S. *Augustine*, nor any other *Father* before or after him, ever did. Who when they give us such a *Canon* or *Catalogue* of *Holy Scriptures*, as we read here in his *Book of Christian Doctrine*, they give us a fair latitude withal, of taking the *Canon* in a *common* and *large sense*, without restraining it, (as otherwhiles when they speak after an *exact* and *distinct* manner, they do themselves,) to that *strict* and *univocal* acception, which makes it only to be of *pure* and *Soveraign Authority*, for this is the *distinction* that preserves the *difference* between *that Canon of Books*, which is *absolute* and *divine*, and that which is not *simply* so, but *mixt* and *Ecclesiastical*. Nor can S. *Augustin* here be taken in any other sense. For of the *Canonical Books* (strictly,

l Ib. *Tenebit igitur (Lector) HVNC MODVM in Scripturis Canonicis.*

m Ib. *TOTVS autem CANON Scripturarū, in quo* ISTAM CONSIDERATIONEM *versandam dicimus, &c.*

a Concil. Trid. Sess. 4. —*Omnes Libros PARI PIETATIS affectu, reverentiâ, & veneratione, pro Canonicis receperit.*

b Ibid. *Si quis autem non susceperit, &c. ANATHEMA sit.* Et Bulla Pii Papæ 4. ibid. super forma Juramenti. *Damnata à Concilio Tridentino ego pariter damno, & anathematizo.* Item, *Extrà hanc fidem nemo Salvus esse potest.*

ly so called, none can be *preferred* before another, (because in respect of their Authority, Infallibility, and Certainty, there is no difference between them;) nor is it in the *choyce* of *any Churches*, whether they will receive them, or no; as it is not in the *Election* of any person, whether he will follow *any Church*, that should *not receive* them, (whereof there is no Example or † instance to be given;) but of the *Canonical* and *Scripture Books* (largely and mixtly taken) there is no better advice, then *S. Augustin* here gives; to *prefer* those, that *all Churches receive*, (and such are the *XXII Books* of the *Old Testament*,) before those *other*, that but a *few* receive, (and such are the *VI Books* contested,) To this Advice we will adde another, which is to the same purpose given every Man, that reads *this* & *other places* of *S. Augustin*, by one of the most learned [a] Cardinals (but he lived not to see the *New Canons* made at the *Synod of Trent*,) that ever the *Church of Rome* had: Who, (acknowledging no more *Books* of the *Old Testament*, to be *properly Canonical*, then We, and all the Churches that consent with Antiquity, do,) [b] counselleth his Reader not to be *troubled* at any thing, that may be brought out of *S. Augustin*, or *other Fathers* to the contrary. For if at any time they call the *Controversed* Books *Canonical*, (as there are but a very *few* that do so,) they are not to be understood in so exact and strict a sense, as if they held them to be no lesse *Canonical* then the other *uncontested Books* are, or as *firm Rules* and *Principles of Faith*; but only

† Vide Num. 9.

a Aub. Miræus de Scriptor. Sæc. XVI. *Thomas de vio Cajetanus inter omnes sui temporis Theologos PRINCEPS censebatur.*

b Cajetan. in Lib. Esther sub finem. *Et hoc in loco terminamus Commentaria Librorum Historialium V. T.* Nam *reliqui* (*viz. Judith, Tobiæ, et Maccab Libri,*) *à S. Hieronymo EXTRA CANONICOS LIBROS supputantur, & inter APOCRYPHA locantur, cùm Libro Sapientiæ et Ecclesiastico, ut patet in Prologo Galeato. Nec turberis Novitie si alicubi repereris Libros istos inter CANONICOS supputari, vel in Sacris Conciliis, vel in Sacris Doctoribus Nam ad Hieronymi limam reducenda sunt tàm verba Conciliorum, quàm Doctorum; Et juxta illius sententiam ad Chrom. & Heliod. Episcopos, Libri isti, (et si qui alii sunt in CANONE BIBLIÆ similes) NON SVNT CANONICI, hoc est, non sunt REGVLARES ad firmandum ea quæ sunt FIDEI; possunt tamen dici CANONICI, hoc est, Regulares ad ædificationem fidelium, utpote in Canone Bibliæ ad hoc recepti & autherati Cum hâc enim distinctione discernere poteris & DICTA AVGVSTINI in 2. de Doctr. Christiana & Scripta in Conc. Flor. sub Eug. 4. Scriptaqæ in Provincialibus Conciliis Carthag. et Laodic. & ab Innocentio, ac Gelasio Pontificibus.*

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in a modal or qualified ſenſe, as they be *Sacred Writings* fit to be *Read* for the *Benefit* and *Edification* of the *Church*. In which regard, though they be no *Infallible Rules*, yet are they honour'd above all other *Humane Scriptures*, as having more Beams of Divine Light and Wiſdome in them, then the Books of other Ordinary and Common Doctors have. So that this Authority of *S. Auguſtin*, in his *Book* of *Chriſtian Doctrine*, hurteth us not: for we have as many Books of Scripture (largely taken) in *our Bible*, as he had in *his*. 2. The next Authority that our [a] Oppoſites produce out of him for themſelves, pretending that it makes againſt us, is in his *Book of Predeſtination*; where writing to *Hilary* and *Proſper*, he pleadeth for the *Divine Authority* of that [b] *Teſtimony*, which he had formerly cited out of *the Wiſdom of Salomon*; and hereby (if *Cardinal Bellarmin's* Collection from hence might ſtand, and hold firm,) he maketh the *WHOLE Book of Wiſdom* to become *Canonical*, no leſſe then the *Books* of the *Law* and the holy *Prophets* are. But that *S. Auguſtin* was of another minde, we have divers clear Arguments to evince it. For (firſt,) when he had produced this Teſtimony out of *Wiſdom*, (that [c] *The Righteous man is ſpeedily taken away, leſt wickedneſſe ſhould alter his underſtanding*,) and ſome exceptions had been taken againſt him, by the *Divines of Marſeilles*, for citing a Book [d] *which was not Canonical*, (as, in thoſe dayes, they had no ſuch *Canonical Book* in the *Church of France*,) he doth not anſwer and reply, that they

[a] Bellarm. de verbo Dei, lib. 1. cap. 13. Sect. 2. *B. Aug. ex profeſſo docet, & probat, ex hoc libro Sapientiæ poſſe confirmari dogmata, & librum eſſe CANONICVM.* Lib. 1. *de prædeſtinat.* cap. 14. Et Sect. 4. *Sed audiamus quæ in eodem capite infrà pronuntur. Non debuit* (inquit) *repudiari Sententia Libri Sapientiæ, qui meruit in Eccleſia Chriſti de Gradu Lectorum Eccleſiæ tam longâ annoſitate recitari, & ab omnibus Chriſtianis, &c. cum veneratione divinæ Autoritatis audiri.* Et *infra. Oportet, ut Librum iſtum Sapientiæ omnibus Tractatoribus anteponant; quoniam ſibi eum poſuerunt etiam temporibus proximi Apoſtolorum egregii Tractatores, qui eum teſtem adhibentes, nihil ſe adhibere niſi divinum Teſtimonium crediderunt.* Du Perron Repliq. contre le Roy de la grand Bretagne. Pag 440. *Les Juifs ne tenoient non-plus de Liure de la Sapience, au meſme degré de la Loy, des Peſaumes, & des Prophetes; & noſtre Seigneur ne l'avoit non plus allegué, &c. Et neantmoins S. Auguſtin ne laiſſe pas de dire.* (De prædeſt. l. 1. c. 14.) *Le Liure de la Sapience à merite, &c. d'eſtre leu en l'Egliſe de Chriſt par les Lecteurs de l'Egliſe, &c. & d'eſtre ouy, &c. avec veneration d'autorité divine. Et derechef,* ut ſupra in Bellarm. *b Raptus eſt, ne malitia mutaret intellectum.* Sap 4. 11. *c* Wiſd. 4. 11. *d* Ep. Hilarii ad Aug. inter Ep. S. Aug. *Hunc Librum tanquam NON CANONICVM definiunt omittendum.*

said not true, or that *the Book* was of *equal Authority* with *any other* of the *Bible*, (and yet this he would have said, if it had been equally *Canonical*,) but he pleads only, that it ought not to be † *rejected*, for the great ‖ *veneration* that it had in the *Church*: Where (Secondly,) notwithstanding that *veneration*, it had certain *marks of difference* set upon it, (and here noted by S. *Augustin* himself,) to distinguish it from being as *Divine* and *Canonical*, as the *Law* and the *Prophets* be. Of which Marks, this was *One*; that the *Book of Wisdom*, and the rest of that *Classe*, were given to the [a] *Lectors*, or the *Inferior Officers* of the Church, to be *read* there by them in a *lower place*, then those of the *higher Classe* were; which the *Priests* and *Bishops* read themselves, in a [b] *more eminent* and conspicuous manner: And this was *Another*; that such Authors as He that wrote the *Book of Wisdom*, had onely the honour to be *set first* and [c] *preferred* before all other *Tractators* upon the *Canonical Scriptures*; but [d] it is one thing to be set before the common *Tractators*, and another thing to be the *Authors* of the *Canonical Books* themselves, for this supposeth them to be those *Men*, that were *immediately inspired* by *God*: which of *that* [e] *uncertain Author* that compos'd the *Wisdom of Salomon*, (though many things he wrote might be confirm'd by *Canonical Scripture*, and were therefore received as *Divine Truths* and *Testimonies*,) *S. Augustin* could not say. And (Thirdly) for the same reason, he urgeth the * *Truth* and *Authority* of

† S. Aug. de prædest. Sanct. l. 1. c. 14. *Non debuit repudiari Sententia Libri Sapientiæ.*

‖ Idem, ibid. *Qui meruit in Ecclesia Christi tam longâ annositate, &c. cum veneratione, &c. audiri.* Ut suprà.

a S. Aug. ibid. *Qui (Liber Sapientiæ) meruit in Ecclesia Christi de GRADV LECTORVM recitari.*

b *De GRADV EPISCOPORVM, sive ex AMBONE.*

c Idem, ibid. *Certè etiamsi de divinarum Scripturarum TRACTATORIBVS, qui fuerunt ante nos, proferrem defensionem hujus sententiæ, quam nunc solito diligentiùs atque copiosiùs contra novũ Pelagianorũ defendere urgemur Errorem—Si cujus ergò Sententiæ defensionem ex Divinorum Eloquiorum nos præcedentibus Catholicis TRACTATORIBVS promerem, profectò hi fratres, pro quibus nunc agimus acquiescerent: hoc enim significasti Literis vestris—. Sed qui Sententiis TRACTATORVM instrui volunt, oportet, ut istum Librum SAPIENTIÆ, ubi legitur, Raptus est ne malitia mutaret intellectum ejus, OMNIBVS TRACTATORIBVS ANTEPONANT; quoniam sibi eum antepositerunt etiam temporibus proximi Apostolorum egregii TRACTATORES, qui cum Testem adhibentes, nihil se adhibere nisi DIVINVM Testimonium crediderunt.*

d S. Hieronym. Epist. 61. *Scio me aliter habere Apostolos aliter TRACTATORES.*

e *Vide* S. Aug. de Doctr. Chr. l. 2. c. 8 & Retract. l. 2. c. 4.

* S. Aug. de prædest. ubi suprà. *Sententiam verè planam, & antiquitus Christianam.*

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the *Sentence* only that he had cited, (being willing enough to [b] forgoe the *Authority* of the *Book*,) and ſtandeth upon theſe Termes about it; that it is [c] certainly a work of Gods Divine Grace and favour, *If the juſt man be taken away betimes, leſt otherwiſe he ſhould be expos'd to the danger of worldly wickedneſſe*; and that no Chriſtian will deny, but that this *juſt man*, ſo taken away, is in *reſt* and *peace*; and therefore whoſoever ſaid it, that it was a *faithful ſaying* (this,) and grounded upon [d] *Divine Authority*. In which ſenſe [e] *S. Cyprian* alſo alledged the *ſame ſaying* under the Name and Teſtimony of the *Divine Scripture*. But neither did he, nor *S. Auguſtin*, call it a *Divine Teſtimony* ſo much in reſpect of the *Book* wherein it is, or the *Author* that wrote it, as in regard of the *Matter* it ſelf, that is there written. However, to the *Objection* made againſt *this Book*, that *it was not Canonical*, he maketh no direct Anſwer, that it *was*; which, if *he* or the *Church* had held it ſo to be, would have been the readieſt way to have anſwered all the *Divines* of *France*, and ended that Controverſie between them. But herein [f] he would not be *their Adverſary*, as the Maſters of the *Roman Church* are pleas'd to be *Ours*. 3. In the third and laſt place, they bring his Authority for *Canonizing* the *Books* of the *Maccabes*. To which purpoſe they [g] cite *Two* of his Sayings; One, *That the Church, and not the Jews, accounted thoſe Books to be Canonical:*

b Ibid. *Quod à me quoque poſitum teſtimonium de Libro Sapientiæ fratres iſtos ita reſpuiſſe dixiſtis, tanquam non de Libro Canonico adhibitũ. Quaſi, et EXCEPTA HVJVS LIBRI ATTESTATIONE, RES IPSA non CLARA ſit, quam volumus hinc dceri.*

c Ibid. *Quis enim audet negare Chriſtianus, juſſum, ſi morte præoccupatus fuerit, in Refrigerio futurum? quilibet hoc dixerit, quis homo ſanæ fidei reſiſtendũ putabit?—Hæc eſt TOTA CAVSA cur dictum eſt, à QVOCVNQVE ſit dictum, RAPIVS EST, ne malitia mutaret intellectum ejus—Quæ cum ITA SINT, non debuit repudiari ſententia Libri Sapientiæ, qui meruit in Eccleſia Chriſti legi,—& cum veneratione divinæ Autoritatis audiri.*

d Ibid. *Eum Teſtem adhibentes, nihil ſe adhibere niſi Divinum Teſtimonium crediderunt.* *e* S. Cypr. lib. de Mortalitate. & lib. Teſtim. 3. ad Quirinum. *f* S. Aug. de Civit. Dei, lib. 17. c. 20. ſuprà citat. *Salomonis Libri TRES recepti ſunt in AVTORITATEm CANONICAM, Proverbia, Eccleſiaſtes, & Canticum Canticorum. Alii vero Duo, quorum unus SAPIENTIA, alter ECCLESIASTICVS dicitur propter eloquii nonnullam Similitudinem, ut Salomonis dicantur, obtinuit Conſuetudo. Non autem eſſe ipſius, NON dubitant doctiores; Eos tamen in Autoritatem (Scriptorum videlicet Eccleſiaſticorum, & Populo publicè prælegi ſolitorum,) maximè Occidentalis antiquitùs recepit Eccleſia—Sed adversùs Contradictores NON TANTA FIRMITATE proferuntur, quæ Scripta non ſunt in CANONE Judæorum.* *g* Bellarm. de verbo Dei, l. 1. c. 15. Sect. 1. *Sanctus autem Auguſtinus (cui multum autoritatis ſæpè tribuit Calvinus,) lib. 18. de Civ. Dei, cap. 36. Libros (inquit) Maccabæorum non Judæi, ſed Eccleſia pro Canonicis habet.* Idem locus à *Card. Perronio*, (Replic. pag. 439.) multiſque aliis, profertur unà cùm Sequenti.

Another, * *That they have been received by the Church for holy Scripture, not unprofitably, if they be soberly read, or heard.* Upon which words [a] *Card. Bellarmine* laid his Thumb, that they might not be seen and examined; but [b] *Card. Perron* brings them forth to the view, and afterwards [c] disguiseth them, as his manner is to do in most of his other Citations. The *Donatists* in *S. Augustin's* time were [d] divided into divers *Sects*: of which the *Circumcellions* were one; a *Sect* more noted then the rest, and so called, from ranging up and down the Countrey, where they lived (in *Africk*,) and setting up their *Cells* abroad in the Fields, every one at first like *Eremites* by themselves, and afterwards taking in their *Women* to cohabit there among them. And a sort of people they were, so furious, and full of mischief and violence, both to themselves and others; that they [e] did not only set upon *those* who chanc'd at any time to passe by that way, and come within their reach, (making no Conscience to *murder* them if they found them not to be of their *Party*;) but many times also they would lay violent hands upon their *own Persons*, and either murder themselves, or threaten *other persons* with present death, if those persons would not do it for them, when they were in danger to be taken, and punished by the Law, which the Secular Powers had

* Bellarm. ibid. *Et lib. 2. contra Epistolam Gaudentii, cap. 23. eorundem Librorum autoritatem studiosè defendit, Scripturam S. eos appellans.*

a Bellarm. ibid. verba S. *Aug.* non profert.

b Du Perron. Repl. pag. 439. S. *Augustin au 2. l. contre l'Epistre de Gaudent, L'Escriture intitulée des Maccabées, les Juifs ne la tiennent pas comme la loy, les Prophetes, & les Pseaumes, que nostre Seigneur allegue pour les Tesmoins &c. Mais elle à esté receuë par l'Eglise, NON INUTILEMENT, si elle est leuë, ou écoutée SOBREMENT.*

c Idem. ibid. p. 440. *Et ce qu'il ajouste; qu'elle à este receuë par l'Eglise, NON INUTILEMENT, pourveu qu'elle soit leuë SOBREMENT, n'est pas afin de diminuer la foy qui y doit estre defer ée, mais afin de reprimer les furieuses consequences què les Donatistes en inferoient; & ne signifie autre chose, sinon, Pourveu qu'elle soit leuë avec sens rassis, & non avec manie & phrenesie, comme la lisoient les Donatistes, qui prenoient occasion de l'exemple de Samson, & de Razias, dont le zele est loüé, & non le faict, de se tuer & precipiter eux-mesmes.* Et Dessus. *Auquel passage, ce que S. Aug. dit, que les Juifs ne tiennent pas l'escriture des Maccabées au mesme rang que la Loy, &c. n'est pas pour affoiblir l'authorité de l'escriture des Maccabés. Car les Juifs ne tenoient non plus le Liure de la Sapience, au mesme degrè de la Loy, &c.* Et neantmoins *S. Augustin ne laisse pas de dire, Le Liure de la Sapience à merite, &c.* Vt suprà pag. 105.

d S. Aug. de Hæris. cap. 69. *Multa & inter ipsos (Donatistas) facta sunt Schismata & ab iis se diversi cœtibus alii atque alii separarunt.*

e Idem, ibid. *Ad hanc hæresin in Africa & illi pertinent, qui appellantur Circumcelliones, genus hominum agreste, et famosissimæ audaciæ, non solùm in alios immania facinora perpetrando; sed nec sibi insanâ feritate parcendo: Nam per Mortes varias maximè præcipitiorum & aquarum, & ignium seipsos necare consueverunt, et in istum furorem alios, quos potuerint, utriusq; Sexus seducere, aliquando ut occidantur ab aliis, mortem, nisi fecerint, comminantes.*

then

then made againſt them. And this they call'd their *Martyrdome*, teaching and exhorting all their followers, rather to *deſtroy themſelves*, or to *kill one another*, then to ſuffer any publick ſhame or puniſhment, as common *Malefactors*. For which impious Phreneſie and madneſſe of their Sect, being generally condemned by all other Men, and challenged by S. *Auguſtin* to ſhew any allowance, or Example in *Scripture* for it, they had none to bring, but the Example of * *Razias* in the *Maccabes*, who to avoid the fury of his Enemies, *made an* [a] *end of himſelf*, and *being enflamed with anger againſt them, plucked out his own Bowels*. Whereupon S. *Auſtin* took occaſion to declare his judgement concerning that *Book* of the *Maccabes*, and ſaid the *Donatiſts* were hard driven, that they had no other *Scripture*, or [b] *Eccleſiaſticall Authority* to ſhew for themſelves. And though he denieth not, but that *Razias* was to be commended for a Man of great reſolution and valour, yet he admits him not to be a *Martyr* for his Religion, or in this particular fact of *Self-Homicide* to be ſet forth as any *Example* that might be followed by the *Donatiſts*, or other perſons whatſoever. But perceiving that this Anſwer would not ſatisfie thoſe Men, who defended themſelves herein by the Credit and Authority that the *Book* of the *Maccabes* had among the *Africans*, he proceedeth yet further, and leſſeneth the Authority of *that Book* by a triple Teſtimony; firſt [c] by the Teſtimony of the *Judaical Church*, which made no ſuch account of it, as they did of the *Law*, the *Prophets*, and the *Pſalmes*: Secondly, by the Teſtimony of [d] *Chriſt*, which *that Book* wanted, and the others

* Idem, Epiſt. 61. ad Dulcitium, *Summâ Exemplorum inopia coarctati, in Maccabæorum Libris, perſcrutatis omnibus Eccleſiaſticis Auctoritatibus, vix aliquando,* (quod pro ſua Sententia adducerent (Circumcelliones,) invenerunt.

a 2 Maccab 14.41. 44.46.

b S. Aug. Ep. ad Dulcitiū jam citatâ.

c Idem, contrà Epiſt. Gaudentii Donatiſtæ lib. 2. cap. 23. *Noſtrum eſt autem, ſicut Apoſtolus admonet, omnia probare, quod bonum eſt tenere, ab omni ſpecie mali abſtinere; Et hanc quidem Scripturam, quæ appellatur* Maccabæorum, *non habent JUDÆI, ſicut Legem, Prophetas & Pſalmos: Quibus DOMINUS teſtimonium perhibet tanquam TESTIBUS SUIS. Sed recepta eſt ab ECCLESIA non inutiliter ſic.* *d* Ibid, *Quibus Dominus, &c.*

had,

had, as his own *Proper Witnesses*; and thirdly by the consent and Testimony of the [b] *Christian Church*, which received it, *not unprofitably*, if it were *discreetly* or *soberly* read; that is, as S. *Augustin* elsewhere expoundeth himself, if those things that we read there be conferred with the *Sacred* and *Canonical Scriptures*, that whatsoever is thereunto agreeable, may be *approved*, and what is *otherwise*, may be *rejected*. To collect therefore (as the *Cardinals* and their followers do) out of these bare words, *The Books of the Maccabes are received in the Church*, that they are not in the *Jews* but in the *Christian Canon* of *Scripture*, and properly so called, is altogether against common Sense and Reason; for *S. Augustin* here intendeth to abate and weaken the Argument of the *Circumcellions*, and this Collection of the *Cardinals* addeth no more strength and force to it, then it had before; when from hence *Gaudentius* the *Donatist* might have reply'd and said, that *S. Augustin* was so far from *confuting* him, as that he had *confirm'd* him in his former opinion, and given him a fair advantage to insult over the *Orthodox Christians*, who allowed him a Testimony taken out of a *Book* that belonged to their *own Canon*, and not to any *Canon* or *Scripture* of the *Jews*. For this had been enough to have yeelded him the victory; which was none of S. *Augustin's* meaning; who by his [c] *Limitations* and *Restrictions* here mentioned, makes it evident, that the *Law* and the *Prophets* were another manner of Scripture, and carryed a *greater Authority* with them, then the *Books* of the *Maccabes* did, or any such *Ecclesiastical Writings*, as were like unto them. Else, why did he not absolutely say, that they were *Canonical?* which had made an end of the busines on the *Donatist's* side, without any more ado. But what his belief was concerning *these Books*, hath been declared before in a

Work

b Ibid. *Recepta est ab Ecclesia, non inutiliter si sobriè legatur, vel audiatur, maxiuè propter illos, &c.*

c Ibid. *Non inutiliter; & Si sobriè legatur; maximè propter illos Maccabæos, qui pro Dei lege sicut veri Martyres, à persecutoribus tam indigna, atque horrenda perpessi sunt, ut ETIAM HINC POPULUS CHRISIANUS adverteret, quoniam uon sunt condignæ passiones hujus temporis ad futuram gloriam, quæ revelabitur in Nobis.*

Work of his that he wrote towards the end of his dayes; wherein he [b] *severeth*, and excludeth the *Maccabes*, and other such *Church-Books*, from *those Scriptures*, that are *called Canonical*; acknowledging nevertheless, that in *some respect*, the *Church* affordeth them *that Appellation*. For in one and the *same respect* this can never be intended; unless we shall make *S. Augustin* to *contradict* himself in the very *same Period*; or the *Church* to hold *those Books Canonical*, which are not within the *Canonical Scriptures*. For the avoiding of which Contradiction we must of force suffer *S. Augustin* to explain his *own words*, and to adde (as he doth there,) the reason [c] why the *Church* call'd them *Canonical*, and in what sense she did so, that is to say, Not because the *Authors* of them were *Prophets*, or Men *inspired* by *God*, to write and give us the *Rules* of our *Faith*, but in regard of the many pious *directions* and *Examples* of *zeal* and *constancy in Religion*, that are there to be found; for which cause [d] the *Church received them* into the *lower Canon* of *Ecclesiastical Books*, but not into the *Supreme Canon* of *absolute* and *Divine Scriptures*. According to which distinction also the *Hellenist Jews* held them to be as *Canonical* as any *Christian Church* did; for from *those Jews* only the *Christians* received them; and [e] not from the *Hebrews*.

b Idem, de Civit. Dei, (sicut antea citatur) li. 18. cap. 36. *Supputatio temporum à restituto Templo NON IN SCRIPTURIS SANCTIS, sed IN ALIIS invenitur, in Quibus sunt ET MACCABÆORUM LIBRI, quos non Judæi, sed ECCLESIA pro CANONICIS habet, propter quorundam Martyrũ Passiones vehementes atque mirabiles, qui antequàm Christus venisset in carnem, usque ad mortem pro Lege Dei certaverunt.*

c Ibid. *Propter quorundam Martyrũ passiones, &c.*

d Ibid. *Quos Ecclesia pro Canonicis habet, propter, &c.*

e Ibid. *Quos non Judæi, &c.*

LXXXII. In *S. Augustin's* time was held The COUNCEL of CARTHAGE, which the *Roman Doctors* urge so much against us, though they cannot agree among [a] themselves, which of all the *Councels* of *Carthage* it was. Usually they * say it was The *An. Dom.* 419.

a Vide Baron. *Annales.* ad An. 397. & An. 419. & *Binium* (qui illum exscribit) in notis ad Conc. Carthag. 3. *Card. Perronium*, en sa Replique, chap. 48. *Chiffletium* in notis ad Breviationem Can. *Ferrandi.* Et *Concil. Carthaginense* in Codice Romano. * Bellarm. de verbo Dei, lib. 1. cap. 10. Sect. Primùm. *Primùm igitur hos Libros, unà cum cæteris, in Canone ponit Concil. Carth. 3. can. 47. et Trident. Sess. 4.* Idem, ibid. Sect. Præterea. *Concil. Carthag. ex quo cætera Concilia istum Canonem desumpserunt, vocat hos Libros Canonicos et Divinos.*

THIRD

THIRD, whereat S. *Augustin* himself was present; and wherein there was a [b] *Decree* made, what *Scriptures* should be *read* in the *Church*, and which should be *Canonical*. But if the *Third Councel* of *Carthage* were held under the Consulate of *Cæsarius*, and *Atticus*, in the yeer CCCXCVII, (as the [c] Inscription, or Title, of *that Councel*, in all Copies, is given us,) there can be no such *Canon* in it. For * *Boniface*, (to whom *this Canon* referreth) was not at that time *Pope* of *Rome*, nor more then *Twenty years* after. And if the [a] *Canon* next *following* there be *true*, (which referreth to Pope *Siricius*,) *this Canon* that goes *before* it, must needs be altogether *false*; For between *Siricius* and *Boniface*, there were no lesse then [b] *Three* Popes, and *One and Twenty years* distance. So that fixing this *Canon*, (about which Pope *Boniface* was to be consulted,) upon the *Third Councel* of *Carthage*, (wherein order was taken to consult Pope *Siricius*,) there is but little credit to be given to it. Let it therefore be the *Canon* of some [c] *other Councel*, that was held at *Carthage* in the time of Pope *Boniface*; for in the [d] *Code* of the *African Church* we finde such a like *Canon* in a *Councel* kept there under the Consulate of *Honorius* XII, and *Theodosius* VIII. which was in the year CCCCXIX,

[b] Concil. Carthag. 3. (apud Binium) Can. 47. *Itē placuit, ut præter* SCRIPTURAS CANONICAS *nihil in Ecclesia legatur, sub nomine Divinarum Scripturarum. Sunt autē* CANONICÆ SCRIPTVRÆ, *Gen. Ex. Lev. Num. Deut. Jos. Jud. Ruth. Reg. Libri 4or. Paralip. Libri duo, Job, Psalter. Davidicum, Salomonis Libri Quinque, Libri 12m. Prophet. Esai. Hierem. Ezech. Dan. Tob. Judith, Esther, Esdræ Libri duo, Maccab. Libri duo. Novi autem Testamenti, Evang. &c. Hoc etiam Fratri et Consacerdoti nostro Bonifacio, vel aliis earum partium Episcopis, pro confirmando isto Canone, innotesoat, quid à patribus ista accepimus in Ecclesia* LEGENDA. Ad quæ Binius. *Quidam vetustus Codex sic habet; De Confirmando isto Canone Transmarina Ecclesia consulatur.* Habetur idem Can. apud Dionys. Exig. & omnes *Latinos Codices*. c Ibid. *Cæsario et Attico, viris clarissimis, Consulibus Calend. Septembr. Carthagine in Secretario Basilicæ Restitutæ, quùm Aurelius Episcopus unà cum Episcopis consedisset, adstantibus etiam Diaconibus, constituta sunt hæc, quæ in præsenti Concilio definita sunt.* Ad hæc Binius. An. *nimirum* 397. *qui est Siricii Pontificis* 13. * Bonifacius *Cæsario & Attico* Consulibus, nondùm erat Episcopus; quem sub consulatu *Honorii* XII. & *Theodosii* VIII. An. Dom. 418. Kal. Januarii ordinatum fuisse constat Papam Romanum. a Conc. Carthag. 3. (apud Binium) Can. 48. *De Donatistis placuit, ut consulamus fratres & Consacerdotes nostros Siricium et Simplicianum.* b Anastasius, Innocentius, Zozimus. c Binius in notis ad 47 Can ejusd. Conc. *Licet illud Cap 47. in presenti exemplari tanquam aliquod huius Concilii capitulum habeatur, in aliis tamen certis Conciliorum Libris dicitur esse Carthag. Concilii cap. 24. celebrati post Consulatum Honorii 12m. & Theodosii 8m. quorum Annus currit sub Bonifacio Papa.* d Cod. Canon. Eccl. Africanæ Can. 24. Græcè, & Latinè edit, à *Justello*, atque à *Binio* repetit.

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Three yeers before Pope *Boniface* died; yet in that *African Canon* there is not so much, nor so many *Books* to be seen, as there is in the *Roman Edition*; for neither in the [a] *Greek Code*, one or other, nor in the *Collection of Canons* that *Cresconius* made, (who was an *African* Bishop himself,) shall we finde any mention at all of the *Books of the Maccabes*, or of the *Book* of [b] *Baruch*; towards the *Canonizing* whereof *this Canon* therefore will do no good. And for the *Rest* that be now contested, if we admit them to be *Canonical* upon [c] S. *Augustin's* terms, (whom herein the *Councel* followed,) it will do us no hurt. For in a *large* and *common Sense*, as they be *Books* appointed *to be read in the Church* for the more ample direction and instruction of the people in a pious & regular course of Life, (in which sense [d] *that Councel* took them;) or as they are to be *preferr'd* before all other *Ecclesiastical Books*, (in which sense [e] *S. Augustin* took them;) and as they are *opposed* to *supposititious*, *Apocryphal*, and *rejected Books*, (in which sense both [f] *S. Augustin*, and this [g] *Councel*, besides divers [h] *other* of the *Fathers* took them;) all these wayes they may be called *Canonical*: but in a *Strict* and *Proper* sense, so as to make them in all things forcible *Rules* of *our Faith*, or of *equal authority* with the *Law* and the *Prophets*, they are [i] neither here in *this*, nor in any other *Councel* or *Wri-*

[a] Justellus in notis ad eund. Can. 24. *Hic Canon Carthaginensis Concilii extat in Collectione Canonũ Cresconii Africani Episcopi nondùm edita; sed ibi Maccabæorum Libri non recensentur, nec in omnibus Græcis Codicibus editis & Manuscriptis.*

[b] Which is also omitted in S. *Augustin's* Catalogue *l* 2. *de Doctrin. Christiana*, Suprà citat. and in all the *Latin Copies* likewise of this *Councel* of *Carthage*; as both *it*, and the *Maccabes* are in the *Greek* Text, and in the *Latin* Version of *Balsamon* and *Zonaras*.

[c] Suprà Num. 81.

[d] Can. citato. *Quia à Patribus ista accepimus in Ecclesia LEGENDA.*

[e] Supra num. 81.

[f] S. Aug. lib. 15. de Civit. Dei, cap. 23. *Omittamus earum Scripturarum fabulas, quæ APOCRYPHÆ nominantur, eò quòd earum occulta origo non claruit Patribus, à quibus usque ad nos auctoritas veracium Scripturarum certissimâ & notissimâ successione pervenit. In his autem APOCRYPHIS etsi invenitur aliqua veritas, tamen propter multa falsa, nulla est Canonica Auctoritas.* [g] Can. cit. *Nihil in Ecclesia LEGATUR sub Nomine Divinarum Scripturarum præter Scripturas Canonicas.* [h] S. Athan. sub. finem Synopf. *Ista magis digna sunt ut abscondantur, quàm ut legantur.* S. Hier. Ep. 7. ad Lætam. *Caveat APOCRYPHA, – quibus multa vitiosa admixta.* Vide num. 60. &c. [i] Card. Cajetanus, in fine Comment. ad histor. V. & N. T. Suprà citat. *Ne turberis Novitie, si alicubi reperies Libros istos inter Canonicos supputatos, vel in Sacris Conciliis, vel in Sacris Doctoribus—Libri isti non sunt Canonici ad confirmanda ea quæ sunt fidei; possunt tamen dici Canonici ad ædificationem fidelium, utpote in Canone Biblia ad hoc recepti & autorati. Cùm hac DISTINCTIONE discernere poteris scripta Augustini, et Scripta in Provinciali Synodo Carthaginensi.* Quã distinctionẽ *Cajetanus* desumpsit ex *Hier.* præfat in Prov. & *Ruffino* in Expos. Symb. vide quæ annotata sunt de *Scripturis Divinis* & *Canonicis* largè sumptis; Suprà pag.

ter before or after it, (till the *New Decree* was made at *Trent*,) termed by *that Name*, or admitted into the *Canon* of *Divine Scriptures*. Else, if *S. Augustin* and this *African Councel* should be otherwise understood, there will be more *Canonical Books* then the *Romanists* themselves will admit. For in *Africk*, (where they used the *Vulgar* [a] *Translation*, as it was rendred out of the LXX, with the Additions of the *Hellenists*, annexed thereunto by *Hesychius*, *Lucian*, *Origen*, and *Theodotion*,) their * *Two Books of Esdras* (mentioned here in this *Canon*) comprehended as much as *Three* of Ours, that is to say, *Ezra*, and *Nehemia* among the *Canonical*, and the *First Book* of *Esdras* among the *Apocryphal*, so termed, and so accompted as well in the [b] *Roman Bible*, as our *own*; nor did [c] *S. Augustin* himself make any other reckoning of it, then as an *Ecclesiastical Book* only; and in that *Classe* he held it to be as *Canonical* as the *Maccabes*. Wherewith *Card. Bellarmin* is so much troubled, that he knoweth not how to frame any tolerable Answer to it. For First, having confess'd, that according to the LXX *Bible*, ([d] which was then in use,) The *Two Books* of *Esdras* were the same that all the *Three* are now, he is forced to contradict himself, and to say, [e] that many of the Ancient *Fathers* (as *Melito*, *Epiphanius*, *Hi-*

[a] Bellarm. de verb. Dei, lib. 1. cap. 20. Sect. At de. *Sequebantur enim Versionem Septuaginta Interpretum, apud quos Tres nostri, DUO LIBRI ESDRÆ nominantur*

* Ibid. *Quocirca verisimile est, antiqua Concilia, & Patres, cum ponunt in Canone DUOS Libros ESDRÆ, intelligere nomine DUORUM Librorum OMNES TRES--Accedit quòd citatur hic Tertius Esdræ ab Athanasio, Augustino, Clemente Alexandrino, & Cypriano.*

* Item Luc. Brug. in 3. Esdræ. *Tertius Esdræ Latinorum, est primus Græcis.*

[b] Biblia Sacra Sixti 5. & Clem. 8. jussu edita, juxta decret. Conc. Trid. *Libri Duo, qui sub Libri Tertii & Quarti Esdræ nomine circumferuntur, EXTRA SERIEM CANONICORUM Librorum quos S. Trid. Synodus suscepit, & pro CANONICIS suscipiendos decrevit, SEPOSITI sunt.*

[c] S. Aug de Civ. Dei, lib. 18. cap. 36. *Post hos tres Prophetas Agg. Zach. & Malach. Scripsit etiam ESDRAS, qui magis rerum gestarum Scriptor est habitus, quàm Propheta,—Nisi fortè Esdras in eo Christum prophetasse intelligendus est, quòd inter juvenes quosdam orta quæstione (3 Esdr. 3. 10.) quid amplius valeret in rebus; cum Reges unus dixisset; alter Vinum, tertius Mulieres, quæ plerunque Regibus imperarent, idem tamen tertius Veritatem super omnia demonstravit esse victricem. Consulto autem Evangelio Christum cognoscimus esse Veritatem. Ab hoc tempore, &c. Supputatio temporum non in Scripturis Sanctis, quæ CANONICÆ appellantur, sed in ALIIS invenitur. In quibus sunt & Maccabæorum Libri.*

[d] Bell. de verb. Dei, l. 1. c. 7. Sect. Primum. *Concil. Carthag. 3. Can. 47. Veteresque Patres Græci & Latini utebantur eo tempore Libris Sacris juxta eam Editionem quæ nomine LXX Interpretum circumferebatur.*

[e] Idem, eod. lib. cap. 20. Sect. Ad alteram. *Multi veterum (ut Melito, Epiphanius, Hilarius, Hieronymus, & Rufinus) in Canone V. T. exponendo, apertè secuti sunt Hebræos, non Græcos. Hebræi autem 3. Esdræ non habent.*

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lary, *Hierome*, and *Ruffin*) followed the *Canon* of the *Hebrews*, wherein there is no *Third Book* of *Esdras* to be found. Which though it be very true, yet it is nothing to the purpose; for the question is not here concerning *Melito* and *Epiphanius*, &c. but concerning S. *Augustin* and the *African Councel*, what *Books* they followed; who if they had followed the *Hebrew Bibles*, (as he acknowledged before they did not,) would neither have *Canoniz'd* the 3d of *Esdras*, nor any other of the *Greek controverted Books* besides: for the *Hebrews* had *none* of them all. His Second Answer therefore is, * That in all the *Church-Liturgies* there is *nothing read* out of this *Third Book* of *Esdras*; which is a Reason as little to the purpose, as the former was; for though they *read* it not now in the *Roman-Office*, yet in the *Councel* of *Carthage* they appointed it to be read in the *African Churches*; and if the bare *Reading* of a *Book* would prove it to be *Canonical*, what ever becomes of the *Third*, the *Cardinal* (contrary [a] to his own minde) will *Canonize* [b] the *Fourth Book* of *Esdras*, before he be aware of it. Then Thirdly, he answereth, that [c] *Pope Gelasius* put no more then *One Book* of *Esdras* into the *Canon* of *Scripture*; which *One* must needs be Our *Two*. But the matter is not, now, how many *Gelasius* reckoned, but how many *S. Augustin* and the *Fathers* in the *Councel* of *Carthage* reckoned, who put no lesse then *Two* into *their Canon*, as we see before. All this then being nothing to his purpose, at the last [d] he denieth that in the LXX *Bible*, there were any such *Books*, as the 3d and 4th of *Esdras*. Which for the 3d, is not true of

* Ibid. *Deinde nihil ex hoc 3° Libro in Ecclesiastico Officio unquam* LEGITUR; *quod Argumentum est, à longo jam tempore non fuisse eum Librum habitum in numero Sacrorum.*

[a] Ibid. Sect. Postremò. *Quartus Esdræ sinè dubio non est Canonicus, cùm à nullo Concilio referatur in Canonem, & non inveniatur neq; Hebraicè, neque Græce; ac demùm contineat cap. 6 quædam fabulosa de Pisce Henoch & Leviathan, quos Maria c pere non poterant, quæ Rabbinorum Talmudistarum Somnia sunt. Itaque mirandum est, quid Genebrardo venerit in mentem, ut hunc etiam Librum ad Canonem pertinere vellet in Chronol. sua. p. 90.* [b] Siquidem *Feria 3ª Pentecostes* aliquid ex 4. *Esdræ* cap. 2. 36, 37. legitur in *Officio Romano*. Et in *Solennitate Martyrum*. Ib ver. 45. [c] Bell. Ibid. Sect. Ad alteram. *Præterea Gelasius in Conc. Rom. 70ª. Episcoporum, UNUM tantùm Esdræ Librum ponit in Canone. Quo Vno sine dubio nostros DUOS intelligit.* [d] Ibid. Sect. Denique. *Denique, Licet quidã Codices Græci haberent Tria volumina Esdræ in duobus Libris, correctiores tamen non habebant.*

the *Greek*, and for the 4th is not true of the *Latin Church*. For though the *ancient Septuagint*, which was made first in *Ptolemie's* time, had not so much as the 3d *Book*, no more then any of the *rest*, that were not in the *Hebrew Bible*, yet in subsequent times, when the *Hellenist Jews* had once made their *Additions* to that LXX, both that *Third of Esdras*, and divers *other Books* besides, were received into it, and delivered over to the *Greek Church*; from whom the *Latins* took it, and made use of all those *Additions* to it, long before this *Councel* of *Carthage* met together, and took order, that *more* Books then *these* should not be *publickly read* in their Churches. In some other places they made their use of the 4th *Book* of *Esdras* and all; which we finde cited by the [a] *Latin Fathers*, as we do the 3d by the [b] *Greek*, and the *Latins* both; (though neither of them ever made *such Books* to be of *equal Authority* with those which they received from the *Hebrews* through the hands of *Christ* and his holy *Apostles*, but kept them in a *lower* [c] *Rank* by themselves, *as we* have already made it evident for CCCC yeeres together.) It is true, that in some [d] *later Editions* of the LXX, these *Two Books* are omitted, (the 3d as well as the 4th,) and they that omitted them had good reason so to do, both in the *Greek* and in the *Latin* Impressions of the *Bible*; yet this hindreth not at all, but that in former times, and in particular, when the *Fathers* of the *Councel* of *Carthage* lived, the *Septuagint*, (from whence their [e] *Vulgar Translation* was taken, and used in *Africk*,) had the 3d *Book of Esdras*, among others, annexed to it, as it hath at this day in

a S. Ambr. Lib De bono Mortis, & lib. 2. in Lucam ac in Ep. 21. ad Horatianum. S. Cypr. Ep. 74. ad Pompeium. & adversus Demetrianum.

b S. Athan. Orat. 3. contrà Arianos. Et Clem. Alex. lib. 2. Strom. Basil in Ep. ad Chilonem. Author operis imperfecti, Hom. 1. in Matth. S. Aug. lib. 18. De Civ. Dei, cap. 36.

c Joh. Driedo in Catal. Script. lib. 1. c. 4. ad difficult. 4. *S. Cyprianus, Ambrosius, cæteriq; Patres citant Sententias ex Libro Baruch, & Tertio ac Quarto Esdræ, non tanquàm ex CANONICIS, sed tanquàm ex Libris continentibus dogmata quædam pia.*

d Vatablus. *3m Librum Esdræ Græcè nec sibi contigisse dicit videre, nec quicquam quod sciat alteri* Sed neque in *Complutensibus Exemplaribus*, neque in *Bibliis Regiis* habetur hic *tertius Liber Esdræ* græcè.

e S. Aug de Civ. Dei, lib. 13. cap. 24. *Sicut Græci Codices habent, unde in Latinam linguam Scriptura conversa est.* Et Lud. Vives ad eund. locum. *Olim Ecclesiæ Latinæ usæ sunt interpretatione Latinâ ex 70m. versâ.*

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the *Vatican*, and the *Venice* Edition, though (here) accompted by *Card. Bellarmin* leſſe *corrected Copies*, then *others* be. But when * he bring's in *S. Hierom's* teſtimonie, to exclude *this Book* out of the *ancient* and *vulgar Bibles*, that were in uſe before his time, this is ſo far from truth, that in the very ſame place which the *Cardinal* citeth, *S. Hieromes* diſcourſe is altogether to the contrary; [a] pleading to have *theſe Books rejected* out of the *Bible*, which were not acknowledged by the *Hebrewes* to be of that *number* that alludeth to the [b] XXIIII *Elders*; which it ſhould ſeem, the *Cardinal* (not well regarding the *Characters*) miſtook for the LXX *Interpreters*. Indeed afterwards *S. Hierome* ſayes of the *LXX Copies*, that they were *various* one from another, and in many things *perverted*; but there he ſpeaks of the whole *Body* of the *Bible* in general, and not of the *Books* of *Eſdras* in particular, which he had noted before to have been taken into the *Bibles* then in uſe, though they were but [d] *Apocryphal Writings* of themſelves. Yet as *Apocryphal* as they were with him, or any other of the Church, *S. Auguſtin* thought fit to retain *One* of them at leaſt, [e] whereunto the people of *Africk* had been long accuſtomed, and the *Fathers* of the *Councel* of *Carthage* made it ſo far [f] *Canonical* among them, that they ordered it *to be read* in their *publick Aſſemblies*; from whence it will evidently follow, that either *He* and *They* were in an evident *Errour*, (to obtrude as a *Canonical Book* upon their Church, that was

* Bell. lib. & cap. cit. Sect. Denique. *Denique B. Hieronymus præfatione in Eſdram, aperiè ſignificat, 3. & 4. Eſdræ non ſolùm apud Hebræos non haberi, ſed ne apud Septuaginta quidem Interpretes.*

a S. Hier. præf. in Eſdram. *Nec quenquam moveat, quod liber à nobis æditus eſt, qui Apocryphorũ 3^i & 4^i Somniis non deleſtetur. Quia & apud Hebræos Eſdræ Nehemiæque Sermones in unum volumen coarctantur: & quæ non habentur apud illos, nec de XXIV Senibus ſunt, procul ABJICIENDA.*

b Id. Prol. Galeato. *Ità enim nonnulli ſupputant*, alii XXII.

c Præf. citat. *Si quis autem Septuaginta, &c. quorum Exemplaria varietas ipſa lacerata & inverſa eſſe demonſtrat. Nec poteſt utique verum aſſeri, quod diverſum eſt. Mittite eum ad Evangelia: in quibus multa ponuntur quaſi de V. T. quæ apud LXX Interpretes non habentur; velut illud, Quoniam Nazarenus vocabitur, & ex Egypto vocavi filium, &c.* *d* Ibid. ut ſuprà; *Apocryphorum Tertii & Quarti Libri (Eſdræ) Somniis.* *e* S. Aug. de Civit. Dei, lib. 18. c. 36. & c. 43. Item Epiſt. 10. & 19. ad Hieronymum, *—Propterea me nolle tuam ex Hebræo interpretationem in Eccleſiis legi, ne contra LXX Autoritatem, tanquam Novum aliquid proferentes. magno ſcandalo perturbemus Plebes Chriſti, quarum aures & corda illam interpretationem (ex LXX) audire conſueverunt.* *f* Can. citato. *Sunt autem CANONICÆ Scripturæ,—Gen. Exod. &c.—Salomonis Libri V.—Eſdræ Libri Duo.—Tobias, Judith, &c.—quæ à Patribus iſta accepimus LEGENDA.*

not

not Canonical, which no Man, that hath any Honour for them, will grant; or else that they borrowed, and used the word *Canonical* in a large and extended acception, that might in one regard be applyed to the *Controverted Books*, and to the *undoubted Scriptures* in another; which will leave the *Error* upon their side, that forbid Men now under pain of damnation (as the *Church* of *Rome* doth) to admit any *distinction* between them. For they must themselves admit a *Distinction* between the *rest*, and the 3d *Book* of *Esdras*, which nevertheless is here qualified with the *general Term* of [g] *Canonical Scripture*, as likewise be *Five* intire *Books* under the Name of *Salomon*, when all wise men know that he wrote but [h] *Three*, and that the *other Two*, though they were *commonly*, yet they were *improperly* said to be *His*. But the *Councel* of *Carthage* spake by a kinde of *Similitude*; and as the *Popular Custome* then carried it. The Sum is, As these *Five Books* are promiscuously received into the *African Canon* under the Name of *Salomon*, So are *all the other* under the Name of *Divine* and *Canonical Scriptures*; which (for all that) may, and ought to be *distinguished* into their *several* and *proper Classes*.

g In Conc. Trid. Sess. 4. & Bulla Pii 4.

h S. Aug. de Civ. Dei. lib. 17. cap. 20. *Salomon prophetasse reperitur in Libris suis: qui TRES recepti sunt in Autoritate CANONICAM, Proverbia, Ecclesiastes, & Canticũ Canticorum. Alii verò duo quorum unus Sap. alter Ecclesiasticus dicitur, propter Eloquii nonnullam similitudinem, ut Salomonis dicantur obtinuit Consuetudo.*

An. Dom. 405.

LXXXIII. The next is Pope INNOCENT the FIRST; Who in his *Epistle* to *Exuperius*, (a man highly commended by [a] *S. Hierome*, and then Bishop of *Tolouse* in *France*,) [b] is said to have sent him a *Catalogue* of *Scripture-Books*, conform to that, which we have already recited out of *S. Augustin*, and the *Councel* of *Carthage*. But who knowes whether *this* be any genuine and *true Epistle* of Pope *Innocent*, or no? For there is great reason to doubt it. 1. First,

a S. Hier. Ep. 4. ad Rusticum.

b Innocent 1. in Epist. 3. ad Exuperium. Tom. 1. Conc. Sect. 7. apud Binium. *Qui verò Libri accipiantur in Canone Scripturarum, brevis annexus ostendit. Gen. Exod. Lev. Num. Deut. Jos. Judic. Reg. 4. Ruth, Prophet XVI. Salomonis Libri V. Psalt. Job, (Tobias,) Hester, Judith, Maccab. duo, Esdræ duo, Paralip. duo, &c.* Bellarm. de verbo Dei, l. 1. c. 10. Sect. Primum. *Primùm igitur hos Libros unà cum cæteris in Canone ponunt Concilia Carthag. 3. can. 47. Trid. Sess. 4. & Pontifex Innocentius 1. in Ep. ad Exuperium.* Similiter, Perron, Canus, Becanus, & alii plurimi.

because

because there is no *Ecclesiastical Writer*, that took any notice of it, (as many did of some others his [c] *Epistles*,) in all that *Age* wherein he lived, nor till he had been neer upon CCC yeeres dead. It is now got into the *Body* of the *Councels*, being placed there among the *Decretal Epistles* of the *Popes*; but it was first taken out, and brought in thither, from the [d] *Roman Code*, which of a long time had no such Epistle in it. The Church of old was wont to be regulated by the *Canons* of the [e] *Vniversal Code*, that consisted of *Nine Councels*, that is to say, the Councels of *Nice*, *Ancyra*, *Neocæsarea*, *Gangres*, *Antioch*, *Laodicea*, *Constantinople*, *Ephesus*, and *Calcedon*; whereof the *First* and the *Three* last were *General*; the other *Five*, though *Particular*, yet generally [f] approved. And the whole intire *Code* contayned only *CCVII Canons*, following one another in an exact order, to the end, that the *Number* of them might neither be augmented nor diminished. And thus it continued till [a] *Dionysius Exiguus* his time, who being an *Abbot* of *Rome*, translated that *Code* out of *Greek* into *Latin*, after another manner then it had been in use before; and made many Alterations in it. For he [b] retrenched divers of the *Ancient Canons*, (which seemed to be most disadvantagious to the *Popes*,) and [c] added divers others, that the *Vniversal Church* did not acknowledge: yet in all his *Collection* was there never any *Decretal Epistle* added. In the [d] *Abridgment* of *Ferrandus*, who lived at the same time, there is no mention made but of * *One Epistle* onely, which *Siricius* sent from a *Councel* in *Rome*, to the Churches of *Africk*; and for the Reading of the *Canonical Scriptures* he quoteth no other [e] *Decree*, then what was made in the *Councels* of *Laodicea* and *Carthage*. So that for more then a *Hundred Yeeres* together this *Epistle* of Pope *Innocent* was not heard of

c Inter Epist. *S. Aug.* Vide etiam S. *Aug.* contr. *Pelag* l 2. c. 9.

d *Codex Canon. et Decretorum Ecclesiæ Romanæ*, edit. Moguntiæ. Anno 1525.

e *Lechasserius* in Consultatione sup. Controvers. inter Papam *Paul. V.* & *Remp. Venet.* ac in Tractatu de *Libertatibus Eccl. Gallic.* Item, *Hincmarus* Arch. Remensis in opusculo contrà *Hincmarũ* Laudunens. c. 21

f Vide Conc. Calcedon. Act. 4. 11. 13. & Anton. Aug. li. de E.

a *Dionys. Exigui* Codex Canonum Ecclesiast. Anno 525.

b Omnes VIII. Canones *Concilii Ephesini*. Magnam partem ultimi Canonis *Concilii Laodiceni*. Tres ultimos Canones *Cõcil. Constantinopolitani*. Duos postremos Canones *Concil. Calcedonensis*.

c Canones, qui dicuntur *Apostolorũ*, 50. Canones *Conc. Sardicensis*. Canones *Conc. Africani*.

d *Ferrandi Diaconi* Breviatio Canonum. Anno 530.

* And yet it is not *that Epistle* which is now put into the *Roman Code*.

e Ib. Tit. 228. *Ut prater Scripturas Canonicas nihil in Ecclesia legatur. Conc. Laodicen. tit. 57. Conc. Carthag. tit. 45.*

of at all, nor any *other* of his, that is now enter'd into the *Roman Code*. But about CC yeeres after, (When the *Popes* had in the meane while begun to set up, and enlarge their pretended power so farre, as that they might make *Decrees* by themselves alone, and give *Lawes* to other Churches abroad, wherein notwithstanding they had much opposition,) there was another *Breviary* of the *Canons* made by [a] *Cresconius*, who added the *Decretal Epistles* of [b] *Six Popes* to the *Code* that *Dionysius Exiguus* and *Ferrandus* had collected before him. Among these *Epistles*, this of *Innocent's* was one, or at least given to this *New Collector* for one, though when it came to his hands there was nothing in it that concern'd the *Catalogue* or *Canon* of the *Scriptures*. For having undertaken to make a [c] Concordate between the decrees of *Councels* and *Popes* together, and to [d] alledge all that either the one or the Other had written, for the autoritie and confirmation of *those Canons* which he had collected into his *Breviary*; and having there also, accordingly, cited this *Epistle* of *Pope Innocent*, [a] *Six* severall times, as it related to *So many Heads*, and agreed with *So many Councels* and *Papal Constitutions*, that had written any thing of them; yet when he came to the [b] *Title* or *Canon* of *Reading* no other *Bookes* in the *Church*, but such as belonged to the *Canonical Scriptures*, (where if *Innocent's Epistle* had then contayn'd that *Catalogue* of *Scripture-Books*, which was afterwards annexed to it, and is now printed with it, the *Collector* would certainly, upon his former undertaking and promise, have quoted it,) he produceth only the *Canon* of the *Councel* of *Carthage*, and maketh no mention of *Pope Innocent's Epistle* at all: which is a signe, that there was nothing in it to that purpose; but that [c] the 7th and *last Head* of it, (as it is now published or the better advantage and

plea

a Cresconii Breviarium Canonum, An. 698.
b Siricii, Innoc. Zosimi, Celestini, Leonis, & Gelasii.

c Titulus ejusdem Breviarii. *Hic habetur Concordia Canonum Conciliorum, & Præsulum Romanorũ.*
d Ibid. in præf. *Juxtà vestrum imperium, cuncta Ecclesiastica Constituta, quæ ad nostram notitiam pervenerunt, in hoc opere sub Titulorũ serie prænotavimus eorumq; Concordiam facientes, collegimus in unum.*

a Ibid. Canon *XXVII. CCXX. CCXXI. CCXXII. CCXXIII. CCXXIV. Ex Decretis Papæ Innocentii & aliorum.*
b Ibid. Canon *CCXCIX. Ex Concil. Carthag.* tit. 24. *Ut præter Scripturas Canonicas Nihil in Ecclesia legatur.*
c *Qui verò Libri accipiuntur in Canone Scripturarum, &c.* apud *Binium* & *alios.* Sect. five tit. 7. & ultimo.

plea of the *Roman Church*,) hath ſince the time of *Creſconius* been added to it by the ſleight of ſome other hand. At which *Iſidore Mercator*, (and as cunning a Merchant as He, *Benet* the *Petit*,) was ſo skilfull, that within a C yeeres after there was a [a] *Collection* made of more *Decretal Epiſtles* then any honeſt man knew what to do withall; till [b] Pope *Leo* the 4th, and [c] *Nicholas* the Firſt, ſaw that there was great uſe to be made of them for their own turnes, and ſent them abroad into the world for *Law*. And as this was the original of the *Roman Code*, ſo *that Code* is the firſt, wherein we meet with this *Decree* of Pope *Innocent* concerning the *Scriptures*, that is, no leſſe then CCCC. yeeres after his death. Which is one Reaſon why we do the more ſuſpect it. 2. Another is, becauſe in this matter the [d] *Councel* of *Carthage* being not altogether ſo ſure of their *Canon*, intended to conſult their Brother Pope *Boniface*, and *other Biſhops* that lived abroad, about it; which they needed never to have done, if Pope *Innocent* had ſent out any ſuch *Decree* before. For it is pretended that this *Decree* was out XIIII yeeres before the time of that *Councel* and Pope *Boniface*. 3. And a third is, becauſe we finde thoſe words of the Apoſtle in it, (*They that are in the Fleſh cannot pleaſe God*, *Rom* 8.8.) ſo groſſely miſapplyed to perſons that live in *Marriage*. But after all this, if we ſhould grant *this Epiſtle* to be true, and allow it aſmuch * authority as the *Two Popes* did in *Gratian's Canon Law*, yet will the ſame Anſwer to it be ſufficient, which we gave [a] before to the Authority of *S. Auſtin*, and the *Councel* of *Carthage*. And ſomewhat it is beſides, that in the [b] *Firſt Editions* of the *Councel*, together with the Popes *Decretal Epiſtles*, which *Merlin* ſet forth at *Colen*, and *Paris*, there is not in all *Innocent's Catalogue* the Book of *Tobit* to be found, as neither in

R *S. Auſtins*

[a] *Iſidori Mercatoris* Collectio Conc. & Epiſt. Decretalium. Anno 800.

[b] Can. de Libellis. Diſt. 20. *Leo Papa IV. Epiſcopis Britanniæ. Decretalium Regulæ habentur apud nos ſimul cũ Canonibus, &c* Anno 850.

[c] C. Si Roman. diſt. 19. *Nicolaus Papa I. Epiſcopis Galliæ. Decretales Epiſtolæ vim auctoritatis habent: quanquam quidam veſtrum ſcripſerint, haud illa Decretalia priſcorum Pontificum in toto Canonum Codicis corpore contineri, & ad imminutionem Sedis Apoſtolicæ poteſtatis prohibeant, &c.* Anno 860.

[d] Can. Citato.

* Which is more then Pope *Innocent* aſſumeth to himſelf, when he ſaith, *Scripſi pro captu intelligentiæ meæ.*

[a] Num. 81. & 82.

[b] Colon. 1530. in fol. & Paris 1535. *in* 8°. per *Merlinum*.

S. Austin's Catalogue, nor in the *Canon* of *Carthage* shall we find the Book of *Baruch*. Hitherto therefore it is certain, that no *Ancient Author* can be produced, to justifie the *New Canon* of the *Councel*, that was held at *Trent*.

An. Dom. 426.

LXXXIIII. About this time it was, when the DIVINES at *Marseilles*, and other places in *France*, took Exceptions at *S. Austin's* alledging a [a] Testimony out of the *Book* of *Wisdom*; which in points of doctrine they said ought to have been omitted, becaufe it was [b] no *Canonical Book* of *Scripture*. And forasmuch as all the *rest* of *that Classe* were of a like Condition with *this*, (that they were not written by any *Prophet*, nor received into any such authoritie by the *ancient Church*,) therefore upon the same reason that these *Divines* of the *French Church* refused to acknowledge the *One*, it may be justly presumed, that they disallowed the *Other*; there being no reason at all, to be given, why they should *Canonize*, the Books of *Tobit*, *Iudith*, *Ecclesiasticus*, or the *Maccabes*, and yet out of the same *Canon* reject the Book of *Wisdome*, as here they did.

a Sap. 4. 11. *Raptus est, ne malitia mutaret intellectum ejus.*

b Hilarius Arelatensis in Epist. ad Aug. *Hoc Testimonium tanquam non Canonicum definiunt emittendum.* Vt supra, num.

An. Dom. 451.

LXXXV. We have in this *Century*, the Generall Councel of CALCEDON, under *Martianus* the Emperor, & in the time *of Pope Leo* the First, consisting of DCXXX Bishops; which received the *Code* of the *Church* universally in use before them, and by their [a] *First Canon* confirmed it. In that *Code*, often [b] mentioned in this *Councel*, were contained among others the *Canons* of *Laodicea*, [c] wherein we had the *Catalogue* of the *Canonical Books* of *Scripture* before; but the [d] *Canons* of the *Councel* of *Carthage* had yet no place in it. And therefore we may safely con-

a Concil. Calced. Can. 1. *Canones qui à S. Patribus, in unaquaque Synodo, huc usque constituti sunt, proprium robur obtinere decrevimus.*

b In eod. Concil. *Act.* 4. *Act.* 11. *Act.* 13 *Epist. Synod. Episcoporum Pisidiæ, ad Leonem Imp. Et Epist. Episcoporum Europæ Provinciæ*; ac *Epist. Agapiti Episcopi Rhodi ad eund. Imp.*

c In Codice Can. univers. *Ecclesiæ*, Can. CLXIII.

d Quos *Dionysius Exiguus* primus omnium adjecit, Anno 525.

clude,

clude, that neither *Pope Leo*, (whose *Legats* subscribed the *Councel* of *Calcedon* for him, all but the XXVII *Canon*,) nor any of the *Bishops* there gathered together, acknowledged any *other Books* of *Canonicall Scripture*, then what the *Councel* of *Laodicea* (which left out [e] all the *Apocryphal*, or *Ecclesiastical Books* of the *Old Testament*,) had declared to be received, and read for such in the *Church*, before their time.

e Supra. Num. 59.

LXXXVI. In the latter end of this *Age* lived Pope *Gelasius*; of whose *Decrees* we have but [a] *One* only given us in the *Roman Code*, where it is divided into XXVIII Sections. Yet in the *Tomes* of the *Councels* they have added *many more*, and among others a certain [b] *Decree* that he made in a *Synod* at *Rome* with *LXX Bishops* about him, concerning the *Authentick Books* of *Scripture*. And this *Decree* was then first heard of, when *Isidore* the *Merchant* began to vent his *Apocryphal Wares* to the World, and when *Gelasius* had been already CCC yeers in his Grave. From him [c] *Burchard* and [d] *Ivo* received it, and [e] *Gratian* from them all. But in the [f] *Copies* which they bring us out of the pretended *Original*, there is so great an uncertainty, and disagreement betwixt them, that the [g] *Roman Emendators* of *Gratian* themselves know not how to trust it. For in some *Copies* they can finde neither the Book of *Judith*, nor the Second Book of *Maccabes*; in others they have but *One* Book of the *Kings*, and *One* of the *Chronicles*; sometimes *Three*, and sometimes *Two*, and otherwhiles *Five* of *Salomon*. So that no Man can tell what *Gelasius* herein said, if he said any thing at all. But let it be, that some such *Catalogue* was digested in his time: All

An. Dom. 494.

a *Decretum Gelasii Papæ ad omnes Episcopos.* in Codice Can. Vet. Eccl. Rom. Edit. Mog. 1525. & Paris. 1609.

b In Tomis Conciliorum apud Binium Tom. 3. *Concil. Romanum, quo à 70. Episcopis Libri Sacri et Authentici ab Apocryphis sunt discreti, sub Gelasio. An.* Dom. 494

c *Anno* 1014.

d *Anno* 1117.

e *Anno* 1150.

f Dist. 15. c. Sancta Romana.

g Emendatores Romani in Notis ad eundem Canonem, Verb. Mandamus. *Ac certe in toto hoc capite tot modis discrepant Collectiones ab Originali, ut satis certò statui non possit, quæ VERA, & Pura sit Gelasii lectio, nec magnopere sit mirandum, si nonnulla sint, quæ difficultatem faciunt.* Item, ad verb. cæterum. *Hinc usque ad finem* (ubi recensentur Libri Scripturæ Canonici & Ecclesiastici iisdem immixti,) *neque in Collectione Isidori, neque in ullo veteri Codice Gratiani eorum quæ collata sunt, inveniantur.*

that is gain'd by it against us, is as good as nothing; for it is but a *Catalogue* of *Ecclesiastical Books* mixt with the *Canonical*; and the [a] *Title* of it bears no more, then we usually give it our selves; to signifie, that these were the Books, which were written in the time of the *Old Testament*, and afterwards received by the *Church* to be *publickly read* unto the people, though in a strict and exact manner of speaking, we intend not to call them all alike *Canonical*, no more then *Gelasius* and his *Bishops* did; who must either be taken in such a latitude, as *we* desire to be, or else they will be put, not only to disagree with the *Nature* of the *Thing* it self (to say that any Book was a *Canonical Book* of the *Old Testament*, which during the time of *that Testament* was never so,) but to depart likewise from the Consent of the *Ancient* and *Primitive Church* before them; which God forbid we should ever conceive of so many Reverend and Excellent Persons, as either met with *S. Austin* in the Councel of *Carthage*, or with *Gelasius* in the Synod at *Rome*.

[a] Decret. Gelasii in Synodo 70. Ep. *Ordo Librorum veteris Testamenti.*

LXXXVII. But here at this place it will not be amisse to stand awhile, and look upon the *Fine Pageant*, that M. *Becanus* the Jesuite hath dress'd up, and set in our way. *Becanus* was a Man of an acute wit, and subtil enough; but herein (as in many things besides) he shewed little of it; when [a] he brings in Pope *Innocent* delivering the *Trent-Canon* of *Scriptures* to the *Councel* of *Carthage*, and the *Councel* of *Carthage* recommending it to *S. Austin*, and *S. Austin* presenting it to Pope *Gelasius*, and Pope *Gelasius* in his *Councel* at *Rome* reaching it over to Pope *Eugenius* in his *Councel* at *Florence*, (which is a leap no lesse

[a] M. Becanus Manual. Controv. lib. 1. cap. 1. q. 1. *Canon Scripturarum (quem Pontificii amplectimur) habetur in Concilio Trident. Sess. 4. Et Patres illius Concilii acceperunt illum per traditionem ab Eugenio Papa in Concilio Florentino, Rursùm Eugenius illum accepit à Gelasio Papa in Concilio Romano; Iterùm Gelasius ab Augustino; & Augustinus à Concilio Carthaginensi; denique Patres hujus Concilii ab Innocentio I. Vixit autem Innocentius Anno Christi 402. Igitur ab illo tempore PRIMITIVÆ ECCLESIÆ ad nos usque per CONTINUAM TRADITIONEM perseverat idem ille SCRIPTURÆ CANON, quem nos nunc tenemus, & amplectimur.* Vide eund. Tract. de fide, cap. 3. q. 1. num. 3.

then

then Nine Hundred and Fifty years long,) and *Pope Eugenius* putting it into the hands of the *Councel of Trent*. We ſhall ſpeak with the *Councel* of [a] *Florence* and [b] *Trent* hereafter; and what *all the reſt* of this *ſhew* can ſay, we have already heard before, and heard nothing that makes to the *Jeſuites* purpoſe; which is, to ſet all the *Apocryphal*, or *Eccleſiaſtical* Books of the *Bible*, in *equal Rank* and *Authority* with the *Canonical*. But between *Eugenius* and *Gelaſius* there will come in ſo *many* to the contrary, that *Becanus* will never be able to maintain either his *Continual Tradition* againſt them, or to fetch his *leap* over all their Heads. That *Gelaſius* received his *Catalogue* from *S. Auſtin*, or *S. Auſtin* from the *Councel* of *Carthage*, and the *Councel* from Pope *Innocent*, is no way probable. For firſt *Gelaſius* received his *Decretal Epiſtles*, all but One, and his *Synodical Declaration* of the *Scripture-Books* from *Iſidore Mercator*, and *Iſidore Mercator*, for ought that any body knowes, onely from himſelf. Next, the *Councel* of *Carthage*, and Pope *Innocent*, rather received their *Catalogue* from *S. Auſtin*, then *S. Auſtin* from them; For he wrote his *Books* of *Chriſtian Doctrine* before he was made a *Biſhop*, to which Office he was [a] *Ordained* VII years before Pope *Innocent* [b] came to that dignity, and X years before [c] the *Epiſtle* to *Exuperius* is ſaid to be written; an *Epiſtle* that *S. Auſtin* perhaps never ſaw, (at leaſt he makes no mention of it,) and which the *Councel* of *Carthage* never heard of, who following the *Enumeration* of *Scriptures* that *S. Auſtin* had (with his reſtrictions and limitations) ſet down before, ſent it to *Boniface* and other *Biſhops* of *Italy*, to ſee if they would approve it; which they would never have done, if they had known of any *former Declaration* that *Innocent* had there made about it. Laſtly, if *Eugenius* had it from *Gelaſius*, and *he* from *S. Auſtin*, and

[a] Infra, Num. 154.
[b] Num. 181.

[a] Anno 395. Secundùm *Proſperi* Chronicon.
[b] Anno 402.
[c] Anno 405.
[d] Anno 419.

and *S. Austin* from the *Councel*, and *they* from Pope *Innocent*; from whom did this *Pope* receive it? (for he lived in the *Fifth Age*, which is somewhat too late a time, to begin the [a] *Primitive Church* withal, as *Becanus* here doth;) did he take it from himself, and fetch it out of his [b] *own Bosome?* or did he alone give forth his *Sentence* about it, without the Consent and Testimony of *Others?* and which is more, against all the Testimony and Consent of the *Primitive Church* for the space of CCCC years before him? Into so many Errors and Straights doth *this Jesuite* cast himself, by undertaking the defence of a *wrong cause*.

a Loco citato. *Igitur ab illo tempore Primitivæ Eccles. ad nos usq; &c.*

b Scrinio Pectoris?

LXXXVIII. Nor is he in any lesse Error, when [c] having ask'd the Question, What *Books* of *Scripture* were received into the *Canon* of the *Old Testament*; he answereth, That there be *Two Canons* of that Testament; one *Judaical*, which was made up in the time of *Ezra*; and another *Christian*, which was made up by the Authority of *Innocent* the *First*: A distinction that standing upon no Foundation destroyeth it self. For the *Canon* of the *Old Testament* if it be properly and strictly taken, (and *Becanus* would not have it otherwise taken,) neither is, nor can be any other but *Judaical*, from which if there should be a different *Christian Canon*, making and avowing *those Books* to be Parts of the *Old Testament*, which the *Old Testament* never had, it would imply a *Contradiction*; which Pope *Innocents Epistle* will never make good. For no *Book* can be said to be a *Canonical* Book of the *Old Testament*, (that ended in *Ezra's* time,) but such only as was received into the *Canon* while that *Testament* and the *ancient Judaical Church* flourished under it. Therefore in this matter we can no more believe the *Jesuite's* saying concerning Pope *Innocent*, then we can believe Pope *Innocent* himself, when

c Becanus lib. de analogia V. & N. Test. c. 1. q. 1. *Quinam Libri V. T. sunt Canonici? R. Canon seu Catalogus Librorum V. T. duplex est. Unus Judaicus, qui tempore Esdræ confectus est.— Alter Christianus, qui Autoritate INNOCENTII PRIMI confectus est.— Et quidem de prioribus non est disputatio. Omnes tã Judæi quàm Christiani agnoscunt illos pro Canonicis. De posterioribus aliqua dissensio est.*

when in this his *Decretal Epistle* he telleth us (if yet it were *He*,) that [a] *Solomon* King of *Judah* wrote a *Book* in the time of [b] *Ptolemie* King of *Egypt*; for he attributeth *Five* [c] *Books* to *Salomon*, whereof *Ecclesiasticus* must be One, that was written by *Sirach* [d] DCC. and LX yeers after *Salomon* was dead. The question in our Case is concerning a matter of *Fact*, in a time long since past, which no power is able to change into any other thing then at that time it was, and make it what it was not. The demand then being, What are the *Canonical Books* of the *Old Testament*, which was now past and gone *Four* whole Ages before the time of Pope *Innocent*, recourse is to be had unto the time of the *Old Testament* it self, that herein must only give us our sure and certain resolution. For if the *Pope* had an omnipotent faculty, yet that faculty could not revoke a *time*, nor make things *then* to *be*, that *then* had *no being*, as it is both confessed here by the *Jesuite*, and was made clear [e] before, that his *New-Canonical Books* had *then* no *such being* at all. Besides Pope *Innocents* Answer was not given to *Exuperius* in such high termes of *Authority* (whereby to regulate and binde the *Christian Church* after him,) as *Becanus* here would have it; for he answereth [f] only as far as *his understanding gave him leave*, and according as *his reason perswaded him*, having first *consulted the Books*, and the *order of times* wherein they were written. But if he had made the *Ecclesiastical Books* of *equal Authority* with the *Canonical*, or determined those *Writings* to be parts of the *Old Testament*, which never were acknowledged by *them* that lived under it, properly to belong thereunto; his Answer had been clear otherwise then what his *understanding* lead him to; and would have bin altogether contrary to *reason*, both in regard of the *Books* themselves, and of the *Times* when they were first set forth; which was after *Ezra* [g] and *Malachy*.

a An. Mundi 2940.
b An. Mundi 3704.

c Innoc. I. in Epistola *Salomonis Libri QUINQUE.*
d Præfat. Siracidis filii in Ecclesiasticū. *Nam in 38. anno, temporibus Ptolemæi Euergetis Regis, postquam perveni in Egyptum; &c.*

e Suprà, Chap. II.

f Innoc. I. in Epistola ad Exuper. *Pro captu intelligentiæ meæ respondi, quid sequendum vel docilis ratio persuaderet, vel auctoritas lectionis ostenderet, vel custodita series temporum demonstraret.*

g Vide cap. I. nu. 4.

Malachy had clos'd up the *Canon*. Again, if *Innocents Rescript* had then carried the present *Roman sense*, and been of such *Authority* as is now pretended, how came it to passe, that from the next Ages after him, to the time of the *Councel* of *Trent* it self, there was no greater Regard and Consideration had of it? For certain it is, that from his time to ours, never was any *Bible* found, that had either *his Epistle*, or the *Catalogue* of *S. Austin*, or the *Canon* of *Carthage*, or the *Decree* of *Gelasius* set before it; as in all, Manuscript and Printed, [a] the *Prologue* of *S. Hierome* is, there placed by a common and universal Consent of the *Latin Church*, to be a sure [b] *Index* and discrimination of the *Apocryphal* or *Eccelesiastical Books* from the *Canonical*. For herein he was preferr'd before [c] all *other Writers*, that spake not so Distinctly and exactly of *this particular*, as *he* did. And to make it manifest, that in the subsequent Ages the *Church* followed not the pretended definition of *Innocent*, or *Gelasius*, but the distinction that *S. Hirome* made, and the *Ancient Canon* that the *Christians* received from the *Hebrews*, we shall in the *Chapters* ensuing, take a full view of the next *Ages*, and see the *Testimonies* which both the Elder and the Later *Writers* have given us herein.

a Prol. Galeat. B. *Hieronymi.* *b* Ibid. *Ut scire valeamus, quidquid est Extra Hos* (in Galeato recensitos) *Libros, inter Apocrypha ponendum. Igitur Sapientia quæ vulgo Salomonis inscribitur, & filii Sirac Liber, & Judith, & Tobias, & Pastor non sunt in CANONE.* *c* Alph. Tostat. in 1. cap. Mat. ad ver. 12. & seq. *Magis credendum est Hieronymo quàm Augustino, maximè ubi agitur de Veteri Testamento, & de Historiis; nam in hoc ipse excessit omnes Doctores Ecclesiæ.* *d* Idem, Defensorii part 2. c. 23. *Ista Distinctio facta est ab ECCLESIA UNIVERSALI, quæ concorditer tenet illam DISTINCTIONEM factam à B. HIERONYMO; Nam ista tenebatur à Judæis Fidelibus ante Christi Adventum; & fuit postea continuata in ECCLESIA.*

CHAP.

CHAP. VIII.

The Testimonies of the ancient Ecclesiastical Writers in the Sixth Century.

LXXXIX. M. AURELIUS CASSIDORE, (sometimes a *Senator* of *Ravenam*, and *Consul* of *Rome*, but afterwards one that retired himself to a *Collegiate* life in a * *Religious House* which he had built for that purpose,) though he lived many years in the *former Century*, yet in his old age he reached to *this*; and wrote an [a] *Introduction* to the Reading of *Divine Scriptures*. Among which he comprehendeth not only the *Canonical*, but the *Ecclesiastical Books* also of the *Bible*, together with the best [b] *Expositors*, and *Tractats* that had been made upon them. In the first place [c] he reciteth the *stricter* Catalogue of S. *Hierome*, (which is an Argument that he preferred it before any other,) and afterwards the *larger* Enumeration of S. *Austin*, and the common *Septuagint:* but of these *Two last* his judgement is not so well known to us, as otherwise it might have been, if the Copies of his writing had come perfect to our hands. For they that set him forth confesse somewhat here to be wanting. In the mean while how highly he approved S. *Hieromes Edition*, which consisted of XXII *Books* according to the *Hebrew Canon*, he declareth at large: *Latinum Sermonem de HEBRÆO fonte transfunderet, & ad VIGINTI DUARUM Literarum modum, qui apud Hebræos manet, COMPETENTER adduceret, per Quas Omnis Sapientia discitur, & memoria dictorum in ævum Scripta Servatur. Huic etiam adjecti sunt N. T. Libri XXVII, qui colliguntur simul XLIX.* Titulus hujus Capitis est, *DIVISIO SCRIPTURÆ DIVINÆ Secundum HIERONYMUM.*

An. Dom. 530.

* *Vivariense Monasterium* juxtà *Ravennates.*

a Cassiodorus de Divinis Lectionibus.

b Ibid. cap. 24. *Quod dictum rationabiliter in Tractatoribus probatissimis invenitur, hoc procul dubio credamus esse* DIVINUM.

c Ibid. cap. 12. *Sciendum est plane S. Hieronimum ideò diversorum Translationes legisse, atque correxisse, eò quòd Auctoritati Hebraicæ nequaquàm eas perspiceret consonare. Unde factum est ut* OMNES LIBROS *V. T. diligenti curâ in*

But of Pope *Innocents Epistle*, and the *Decree* of *Gelasius*, he saith not a word: which is a signe, that they came into the World after his time. And because he could not finde among all the *Ancient Writers* any Expositions of the other *Ecclesiastical* Books, * which were added to the Translation out of the *Septuagint*, and numbred in S. *Augustines Catalogue*, he committed the care of that work to a Priest [a] of his own acquaintance; [b] commending the Books for many excellent *Vertues*, and instructions of *Manners* in *Patience*, in *Hope*, in *Charity*, and in *Fortitude*, that are to be found in them. And thus far S. *Hierome* was of his minde. And so are we.

* Ibid. cap. 5. *Sæpè dictus autem Pater Hieronymus asserit Sapientiæ Librum non à Salomone (ut usus habet) sed à Philone doctissimo quodam Judæo fuisse conscriptũ: quem Pseudographum prænotavit, quià usurpationem nominis portat alterius. Hujus libri exposit. Presbyter Bellator, &c.* a Ibid cap. 6. *Bellatori amico nostro.* b Ibid. *Propter virtutes excellentissimas morum conscriptos esse cognoscite; ut patientiam, ut spem, ut caritatem, ut etiam in fœminis fortitudinem, ut pro Deo contemptam præsentis seculi vitam, &c. nostris animis competenter infunderent.*

An. Dom. 541.

XC. Among other *Lawes*, that JUSTINIAN the *Emperour* made concerning *Ecclesiastical matters*, this was one; [a] That the *Canons* made, and *confirmed* by the *Four First General Councels*, should be *Received*, and have the force of *Lawes*. In the *last* of which *Councels* (as appeared before, both by the [b] *Councel* it self, and by the [c] *Code* there approv'd,) the [d] *Canon* of the *Councel* at *Laodicea* was confirmed; and the [e] *Canon* of the *Council* of *Carthage* (which that *Code* contained not,) let alone by it self. From whence it appeareth, that though [f] *Dionysius* and [g] *Ferrandus* had already made some use of the *African Councel* in their particular and private *Collections* of the *Canons*, yet in the general and publick *Receptions* of the *Church*, this of *Carthage* carried not *then* any such binding *Authority* with it, as that of *Laodicea* did.

[a] Novella 131. Θεσπίζομεν τάξιν νόμων ἐπέχειν τοὺς ἁγίους Ἐκκλησιαστικοὺς κανόνας, τοὺς ὑπὸ τῶν ἁγίων πατέρων συνόδων ἐκτεθέντας, ἢ βεβαιωθέντας.
[b] Concil. Calcedon. Can. 1. ut suprà citatur. Num. 85.
[c] In eod. Concil. Act. 4. 11. 13.
[d] Vide Num. 59.
[e] Num. 82.
[f] Anno 525.
[g] Anno 530.

An. Dom. 543.

XCI. But we have in this Age the Testimonies of Two *African* Bishops to explain their own *Canon*; one of JUNILIUS, who notwithstanding the mixture

ture that *S. Auguſtin* and the *Councel* of *Carthage* made of the *Eccleſiaſtical* and *Canonical Books* together, acknowledgeth a great [a] *imparity* betwixt them, and parteth them again (them and others) into their ſeveral *Claſſes*. For Firſt he declareth that the *Canonical Books* only are of *Sovereign* and *Perfect Authoritie*; then that there be ſome others of a *leſſer*, and others of *no Authority* at all: which is anſwerable to the *Order* of the *Greek Church* which divided the *Canonical Books* from thoſe that were ſuffer'd to be *Read* in publick Aſſemblies, and theſe from the *Apocryphal*, that were utterly *rejected*, and *forbidden* to be uſed among them. Secondly he [b] excludeth out of his *Canonical Claſſe* the Books of *Iudith*, *Wiſdome*, and the *Maccabes*, which he expreſſely nameth, and (by the reaſon that followeth,) the *reſt* of *that Rank* alſo, which he nameth not. For Thirdly, the Reaſon that he giveth of this his diſtinction, is becauſe [c] the *Hebrews*, and *S. Hierome*, and *other Doctors* of the *Church*, had ſo diſtinguiſhed them before him. Which is a cleer profeſſion, that he received no more Books into the *Canon* then they did; and a cleer argument withal, that the *Copie* of his *writing* is *corrupted*, where ſome of the *Canonical Bookes* recited in it are ſet [d] out of their *own Order*.

XCII. Another of the *African* Biſhops, is PRIMASIUS, the Prelate of *Adrumetum* there, and one of thoſe *Fathers* that were preſent [e] at the *Vth. Generall Councel* in *Conſtantinople*, who after the *Councel* of *Carthage* had been divulged and *ſpread* in his Country, now more then C yeers together, [d] knew of no other *Books* to be *Received* there into *Perfect* and *Cononical Authoritie* of *Scripture*, then what *S. Hierome*, and others that followed the *Hebrew* Accompt, had [e] formerly numbred. It is therefore

a Junilius Africanus de partibus Divinæ legis, l. 1. ca. 7. (Scribit autem ad modum dialogi.) *Diſcipulus. Quomodo Divinorum Librorũ*, (nempe qui aut reverà Divini ſunt, aut tales habentur,) *conſideratur Auctoritas? Magiſter. Quia quidam perfectæ Auctoritatis ſunt, Quidam Mediæ, Quidam Nullius.* D. *Qui ſunt perfectæ Auctoritatis? M. Quos CANONICOS in ſingulis ſpecibus enumeravimus?* D. *Qui Mediæ? M. Quos adjungi à pluribus diximus.* D. *Qui Nullius? M. Reliqui Omnes.*

b Vide ejuſdem Libri, cap. 3.

c Ibid. *Diſcip. Quare hi Libri non inter Canonicas Scripturas currunt? Mag. Quoniam apud Hebræos quoque ſuper hac differentia recipiebantur, ſicut Hieronymus, Cæterique teſtantur.* d Eod. cap.

An. Dom. 553.

c Concil. Conſtantinop. General. V. Collat. five Act. 2.

d Primaſius in Apocalyp. cap. 4. *S. Johannes Veteris Teſtamenti Libros* (per 24. *Alas*) *inſinuat, Quos Ejuſdē Numeri CANONICA Auctoritate ſuſcipimus, tanquam 24. Seniores ſuper Tribunalia præſidentes.*

e *Num.* 70, & 73.

a great vanitie in [f] *Cotton* and [g] *Coeffeteau* to say as they do, that from the time of the *African Councel* in *Carthage*, their *New Canon* of *Trent* was *received* and *believed* throughout *all Christendome*; and that there are not above *One or Two* to be found among the Ancient and later *Writers* in the Church since *that Age*, who have been of another mind. But we shall find them *many more*: and it wil be no easie matter for those of their side to find *any* one that ever maintayn'd the Doctrine of the *Councel* of *Trent*, before *that Councel* sent out their *Anathema* against the whole *Church* of *God* besides both *before* and *after* them.

[f] Cotton. Depr. 184.
[g] Coeffet. Apol. p. 96.

An. Dom. 560.

XCIII. In *Syria* at this time lived ANASTASIUS the Patriarch of *Antioch*, a person * highly esteemed in the *Church*, as for all other things wherein he excelled, so especially for his studie and knowledge of the *Scriptures*; Who in his work that he made upon the *Creation of the World*, [a] expressly setteth forth the *Number* of those *Books* which *God* had appointed for *his OLD Testament*, to be XXII. And it is to no purpose for [b] *Coccius* to bring him out of his *Treasurie* against us. For though he citeth *Ecclesiasticus*, in the same Book, yet neither there nor any where else, doth he make it to be a part of *God's Old Testament*. And if he (or some [c] other under his name) hath thought good to alledge the *Wisdome of Salomon* and to call it a *Divine Scripture*, yet this is no more then otherwhiles [d] he attributeth to the *Fathers* of the *Nicen Councel*.

* Evagr. Hist. lib. 4. cap. 39.

[a] Anastasius in Hexameron. lib. 7. *Numerat igitur Deus totum suum vetus Testamentum in XXII Libris.*
[b] Cocc. Thesaur. l. 6. Art. 17.
[c] Quæst. 8. apud Anastas.
[d] Anastasius in Odny. c. 9.

An. Dom. 580.

XCIIII. As cleer a Testimonie have we from LEONTIUS, accompted both in those dayes and these [e] a very learned and exact writer; who in his Booke against *The Sects*, acknowledgeth no other *Canonical Parts* of the *Ancient Bible* to be Received by the *Christian Church*, then what the *Hebrews* had received

[e] Henr. Canis. Antiq. Lect. Tom. 4. Baronius in Annal. Anno 553. Sect. 46.

received before, that is to say, XII *Historical Books, Five Prophetical, four of* Doctrine and *instruction*, & *One of Psalmodie*; all [a] which he nameth in particular without making mention of any other. And therefore the *Master* of the *Popes Palace* at *Rome* is very angry with this passage in *Leontius*, and putteth him into his *Expurgatory Index* with this Censure, "[b] That *he did exceeding ill*, to make so *short a* "*Catalogue* of the *Old divine Scriptures*, and therein to "*Omit the Books* of *Tobit*, *Iudith*, *Esther*, *Wisdome*, "*Ecclesiasticus*, & *the Maccabes*. Which is cleerly to confesse, that this Testimony is wholy for *us* and full against the *New Trent-Canon*.

a Leontius Byzantinus de Sectis Act. 2. *Priùs quàm Sectas attingamus, Libros ab ECCLESIA receptos recenseamus. Eorum igitur alii SCRIPTURÆ VETERIS sunt alii NOVÆ, Veterem vocamus Eam quæ ante Christi Adventum edita fuit; Novam, quæ post Adventum. Veteris Libri sunt XXII, partim Historici, partim Prophetici, partim Paranetici, partim ad Psallendum facti. Et hi quidem sunt V. T. Libri, &c.* Quum hos, & qui ad N. T. pertinent, recensuisset, subjicit. *Ταῦτα δὲ τὰ κανονιζόμενα βιβλία ἐν ἐκκλησίᾳ ϗ παλαιᾷ ϗ νέᾳ· ὧν τὰ παλαιὰ πάντα ἔχουσι δι' Ἑβραίων. Hi sunt Libri in CANONEM recepti in ECCLESIA, tùm Vetere tùm NOVA; E quibus Omnes illos Priscos HEBRÆI recipiunt.* b Joh. Maria, Magister S. Palatii, Judic. Rom. p. 117. *Diminutè Catalogum Divinorum Librorum texuit. Nam Tobiam, Judith, Esther, Sapientiam, Ecclesiasticum, & Maccabæos PERPERAM OMISIT.*

XCV. There is a Commentary upon the *Apocalyps* extant under the Name of VICTORINUS the Martyr, Bishop of *Poictiers* in *France*; Another set forth among the works of *S. Augustin*; and a Third attributed to *S. Ambrose*; which though they be not their *Writings* whose *Names* they bear, yet very *Ancient* they are, and have many True and remarkable passages in them, whereof this is *One* in them [a] All, That the XXIV *Seats of the Elders* alluded to the XXIV *Books of the Old Testament*, which is the same both Explication and Application, that [b] *Tertullian* and [c] *S. Hierome had* made hereof before.

An. Dom. 599. Aut Seculo *Potiùs sequenti.*

a Victorin. in Apoc. 4. *Sunt autem Libri veteris Testamenti, qui recipiuntur, Viginti Quatuor, quos in Epitome Theodori inveni-*

es. Aug. Hom. 3. in Apoc. 4. *Per XXIV Seniores possumus etiam intelligere XXIV Libros veteris Testamenti.* Ambr. in Apoc. 4. *Per Sedilia igitur XXIV designantur XXIV Libri Veteris Testamenti.* b Vide Num. 51. c Vide Num. 73.

XCVI.

XCVI. And thus far it is evident, what the *Ancient Fathers* both of the *Greek* and *Latin Church* held and taught concerning the proper and Authentick CANON of SCRIPTURE: Wherein *S. Augustin*, and they that followed him, or the *Councel of Carthage*, in effect differed not from them. For those Fathers that take the CANON in the strictest sense, (allowing *no Books* to be received in the *Christian Church*, as CANONICAL, but such only, which the *Ancient Church* of the *Iewes* had received from *God* before, and by the *Sole Authority* whereof all matters of *Faith* were to be learned and decided;) they doe not yet deny, but that the *Ecclesiastical Books*, (vsually thereunto annexed,) may in a General and large sense, (as they have many profitable *Rules* of *life* and *Instruction* in them,) be termed *Canonical*, and esteemed as *holy* and *Divine Writings*, set forth by pious and religious men under the *Old Testament*, to be publickly Read and made known to faithfull people. So much * *S. Hierome*, *Ruffin* and *Athanasius*, (besides the *rest* of the *Old Fathers*,) granted; and *S. Augustin*, with all his followers in *Africk*, or elsewhere, would ask no more. For neither did *he*, nor *they*, make them to be of EQVAL AVTHORITIE, nor did they passe their *Censure* of *Damnation* (as the Masters at [a] *Trent* have done,) upon any that did not *So Receive* them; but gave Advise and Counsel to [b] *Prefer* the *One* before the *other*. And here an end of the *Six* first *Centuries*.

* Locis supra citatis.

[a] Sess. 4. & Bulla Papæ Pii 4. Supra. cit.
[b] Vide Num. 80.

CHAP.

Chap. IX.

The Teſtimonies of the Eccleſiaſtical Writers in the Seventh Century.

XCVII. But to make it manifeſtly appear, that in the *Ages following* there was no *Obligation* put upon any Man, to obſerve either the pretended *Decrees* of *Innocent*, and *Gelaſius*, or the *Canon* of the *African Councel*, and the *Catalogue* of S. *Auſtin*, (at leaſt not in that ſtrict ſenſe and acception, wherein they are all now produced by our Oppoſites, and urged againſt us,) but that the *Church* continued ſtill to obſerve the *Ancient Canon* of *Scripture*, which the *Chriſtians* had received from the *Jews*, and which both S. *Hierome* and *Ruffin*, and the other *Old Writers* before them, had accurately delineated; we ſhall for this purpoſe take a view of the *Subſequent times*, and the *Teſtimonies* of thoſe *Eccleſiaſtical Authors* that lived in them, and left any Record of this matter behind them, every one in their Order.

XCVIII. We have already ſeen that *Four Patriarchal Churches* have declared themſelves for us. 1. For the *Church* of *Ieruſalem* furniſhed us with *S. Cyrill.* 2. The *Church* of *Alexandria* with *S. Athanaſius.* 3. The *Church* of *Antioch* with *Anaſtaſius.* 4. And the *Church* of *Conſtantinople* with S. *Gregorie Nazianzen*, beſides many Others that depended upon thoſe ſeveral *Seas.* And if any credit may be given to the writings of *Clemens*, the *Church* of *Rome* alſo hath furniſhed us with the firſt *Patriarch* and *Biſhop* ſhe had. But whether *his Teſtimony* be received or no,

no, we are more assured that S. GREGORY the GREAT, who was another *Bishop* of that *Patriarchal Sea*, will give in his *witness* and *Suffrage* for us.

An. Dom. 600.

XCIX. S. GREGORY then (as divers of the late [a] *Roman Writers* do confesse,) hath herein declared himself to follow the *Canon* of the *Ancient Church* set forth by S. *Hierome* and the *Fathers* before him; when in his *Morals* being about to alledge a passage in the *Book* of the *Maccabees*, he first maketh an *Excuse* for it, and saith, [b] "That though it be not produced out of the CANONICAL BOOKS of *Scripture*, yet alledged it is out of *such a Book*, as was publish'd for the *Edification* of the *Church*. By which words he acknowledgeth, that *Some Books* of the *Bible* there are, which be not *Canonical*, and that *the Books* of *the Maccabees* are of *that Number*. And what can any Man desire to be said more expresly?

a Vide Num. 100. versus finem.

b S. Gregor. Moral. Expositi. in Job. Lib. 19. cap. 17. (aliàs 13.) *De qua re* (Scilicet Elatione) *cavenda, non inordinatè facimus, Si ex Libris, licet NON CANONICIS, sed tamen ad ædificationem Ecclesiæ editis testimonium proferamus.*

C. Yet because there are *Two Pretences* made; *One*, that elsewhere he *Canonizeth* all the rest of the *Contested Books*; and *another*, that in this place he detracteth nothing in that behalf from the *Books* of the *Maccabees*, we will clear the way before us, and answer them both. 1. And First, for *all* the *other Books*, *Gretser* the *Jesuite*, (that contendeth for them,) will be our witness, "[a] (That *S. Gregorie* in all his "*Works*, maketh not any mention of the *Book* or "*History* of *Judith*. And if otherwhiles he nameth *Tobit*, it is but very Seldome that he doth so, and most an end, under the Name of [b] *A certain Sage person*, [c] or a *certain Holy Man*, without any peculiar appellation, or citing of his *Book*; as likewise under the *same termes* he often alledgeth the sayings of the Books of [d] *Wisdom*, and [e] *Ecclesiasticus*; which are so far from being Termes proper to the *Canonical Writers* of *Gods Divine Scriptures*, that many of the

a Gretser. def. cap. 7. *De Libro Judith NIHIL Prorsùs dicit S. Gregorius in Operibus suis.*

b S. Gregor. Moral. lib. 6. cap. 16. & Homil. 9. in Ezechiel.
c Idem, moral. l. 10. c. 4.
d S. Greg. Moral. lib. 3. cap. 11.
e Idem, *Passim.*

Fathers

Fathers both [f] Greek and [g] Latin give them not only to divers *Christian Authors*, but to the *Philosophers* themselves. And what if at some other time he maketh a more honourable mention both of *Ecclesiasticus* and the *Wisdom of Salomon*, attributing to them the title of [h] *holy Writings*? yet this lodgeth not those *Books* higher then in the *Second Rank* of *Scriptures*, that be of a lesser, imperfect, and doubtfull Anthority, as [i] *Iunilius Africanus* said of them before; or as *S. Gregory* saith here himself in the place which we first alledged, that be *not Canonical*, but written only by wise and good men for *the Edification of the Church*. But *Coccius* built his *wall* with [k] *untempered Mortar*, when [l] he set up *S. Gregory* to cite the *Book* of *Sirach* under the Name and Authority of *Salomon* himself, alledging for this purpose his *First Sermon* upon *Ezechiel*, and pretending that these words (*My Son, despise not thou the Chastening of the Lord, neither be thou weary of his Correction,*) are to be found there quoted out of the *VII*th. *Chapter* of *Ecclesiasticus*; For neither is this Sentence in *Ecclesiasticus*, (being a verse taken out of the [m] *Proverbs*,) nor is it to be seen in all *S. Gregories Sermon* upon *Ezechiel*; who in his [n] *Proeme* upon the *Canticles* acknowledgeth *Salomon* to be the Author of no *Other Books* but those *Three* which we properly receive for his, and number among the true *Canonical Scriptures*. 2. For eluding the Authority, or Testimony, produced out of *S. Gregory* against the *Canonizing* of the *Maccabes*, *Monsieur du Perron*, or those that magnifie his *Reply* to *K. James* most, may not think to carrry it away from us, by saying, [o] That *S. Gregory*, when he began first to write his *Morals* upon *Job*, was but yet a *simple Deacon*, and not *Bishop* or *Pope* of *Rome*, being at that time imploy'd as *Nuncio* at *Constantinople* among the *Greeks*. For first, if the

f Dion. Alex. Ep. 1. S. Basil. de Virgin. Nazianz. Ep. 126.
g Serm. apud Aug. de decol. J. Bapt. Isid. Sentent. lib. 2. c. 10. Idem de offic. Eccl. l. 2. c. 19.
h S. Greg. Moral. lib. 8. c. 28. & lib. 34. c. 12. Idem in 1. Reg. li. 3. c. 6 & lib. 5. c. 13.
i Num. 91.

k Ezech. 13. 11.
l Cocc. Thesaur. l. 6. art. 17.
m Prov. 3 11.
n S. Greg. Proæm. in Cantic. Canticor.
o Card. du Perron, Replique contre le Roy de la grande Bretagne, livre 1. chap 50. p. 441. *Et quant à ceque S. Grégorie le Grand, en son Comment. Sur Job, composé prés de deux cent ans apres le Canon des Peres Africains, citant les Livres des Maccab. ajoustе, Ores que NON CANONIQVES, &c. C'est dautant que la premiere minute de ce Comment fut faitte en Orient. Car. S. Gregoire n'estoit point encore Pape, lors qu'il composa premierement le Comment. Sur Job, mais Simple Diacre, exerceant à Constantinople la Nuntiature parmy les Grecs.*

Maccabes and the *like Books* had been held and believed to be *Canonical Scriptures* at *Rome*, (as *Cardinal Perron* supposed here they were, both at *Rome*, and all the *Western Church* over,) it is no way probable, that *S. Gregory*, who had all his life time before been brought up, and instructed in *that Church*, would have chang'd his belief so lightly as soon as he came into the *Eastern Church* among the *Greeks* at *Constantinople*; which had been at least a * *dissembling* in him, and no *upright walking according to truth*. But he that durst there [a] oppose *Eupsychius* the *Patriarch*, and defend *another Point* of true *Belief* against him, would never (sure) have suppress'd or dissembled *this* at *Constantinople*, if he had known it to be an *Article* or a *Principle* of their *Faith* at *Rome*; where we may therefore safely conclude, that no *such Article* was at that time *believed*. Nor will it serve the *Cardinals* turn here to say, "That *S. Gregory* was but a "*Simple Deacon* when he began first to write these "his *Morals* in the *East*; for he [b] finished that *Book* in the *West*, and it was publish'd, and [c] sent by him afterwards, even then when he was *Pope* of *Rome*, to *Leander* the Bishop of *Siville*; at what time, if there had been any *such Error* in it at the *beginning*, he might have mended it at the *last*. But he put it forth at *Rome*, as he had wrote it at *Constantinople*; which is an evident Argument, that herein the *Western Church* differed not from the *East*. As little is it to the purpose, when the same *Cardinal* would evade this Testimony of *S. Gregorie*, by pretending, "[a] That he "spake not here according to his *own minde*, but by "way of a *Case put* onely, and not *granted*; so that "the sense should be, *Though the Books of the Maccabes*, "*and the rest of that Classe, be not Canonical* (as indeed "they are), *yet were they written for the edification of the* "*Church*. Which is a fine device of the *Cardinal*, if he

* Gal. 2. 13, 14.

a S. Greg. Moral. lib. 14. c. 29. Baron. ad An. 586. Sect. 3.

b Baron. ad An. 586. Sect. 26.

c S. Greg. lib. 4. Epist. 46. & Baron. ad An. 595. Sect. 71.

a Card. Perron loco citato. *A ceste occasion donc parlant en Orient, des Livres des Maccabeés, il ajouste, par Forme de CAS POSE', & NON CONCEDE' : Ores que Non Canoniques, &c. C'est à dire, Lesquels Ores qu'ils ne fussent point Canoniques, neantmoins ont esté escrits pour l'edification de l'eglise.*

he could by this artificial Interpretation of his own, defeat us of S. *Gregories* Suffrage. But that S. *Gregory* wrote his own judgement herein, and put not the matter as a *Case supposed* only (otherwise then he believed himself,) is too cleer to be so contested by *Monsieur du Perron*, or any other that are of his party. For else, why should S. *Gregory* make any [a] *Excuse*, for citing these *Books* of *the Maccabes*? And why did he not in all the rest of his *Works* so much as bring any one Sentence out of *those Books*? as we cannot finde he did, even then, when (they say) he was making his (pretended) *Dialogues*, and building his *Purgatory*. And therefore not onely [b] *Ockam*, (who maintaineth our Cause, as we shall see hereafter,) but [c] *Catharin*, and [d] *Canus* themselves (who are against it,) do all interpret S. *Gregories* words in the same sense that we do, and say, that he followed S. *Hierome*, and *other Fathers* herein, both for the *Maccabes*, and the rest of *that Rank*. We conclude therefore; If it were lawful for S. *Gregory* to say, that *those Books* were *not Canonical*, it is as lawful for us to say it. And if he that was *Bishop* and *Pope* of *Rome* (to whom they attribute now more authority then ever he took to himself) might, and did, after the times of *Innocent*, *Gelasius*, and *S. Austin*, and the *Councel* of *Carthage*, deny the pretended *Canonization* of *these Writings*, why is it now maintain'd by our Opposites, that the *Church* had then *determined* the contrary? or why do they go about to binde us, (upon pain of being *cursed* by them, and *excluded* from *all hope of Salvation*,) to receive such definitions for the *Articles* of our *Faith*, which in S. *Gregories* time were not yet received for the *common Opinions* of Men?

[a] S. Greg. loco citato. *Non inordinatè facimus, si ex Libris, licet Non Canonicis, &c.* (ut suprà) *testimonium proferamus.*

[b] Gul. Ockam. dialog. part. 3. tract. 1. lib. 3. c. 16. *Secundùm Hieronymum etiàm in Prologo in Lib. Proverbiorum, & GREGORIUM in Moralibus, Liber Judith, Tobiæ, & Maccabæorũ, Ecclesiasticus, atque Liber Sapientiæ non sunt recipiendi ad confirmandum aliquid in fide.*

[c] Catharinus, in Opuse. de Libris Canon. *Beatus verò GREGORIUS autoritate (ut opinor) Hieronymi motus, videtur concedere illos* (Maccab. &c. Libros) *Non esse CANONICOS, cùm tamen de eis producat testimonia. Excusat autem illis verbis, Non inordinatè agimus, &c.*

[d] Melch. Canus, in locis theol. li. 2. c. 10. Sect. Porrò Quartum. & cap. 11. Sect. ad Quartum verò. *Argumentũ Quartum peculiare est, ut Maccabæorum Libri è numero Canonicorum expungantur. Nam Gelasius Papa rejecit 2^m Librum, ubi suprà commemoravimus. Beatus autem GREGORIUS lib. Moral. 19. rejicit ambos. Rejicit Eusseb. Ricardus, Ockamus; ac S. Aug. contra Gaud. docet ab Ecclesia quidem esse receptos, sed Non certâ fide.—At respondemus, Non id Modò in dubium vocare licet, quod B. GREGORIO, Eusebio, atque Reliquis licuit aliquandò dubitare.*

An. Dom. 620.

CI. Among the *works* of S. *Austin* there are THREE BOOKS intitled, THE WONDERS of the SCRIPTURE, which though they be none of *His*, yet they seem to have been written about this time. In the two former Books are reckoned up *The Wonders* of the *Old Testament*, and in the Third those of the *New*. [a] The second of them so concludeth, that the "Books of the *Maccabees*, though containg divers *wonders*, are never the lesse excluded out of the *Divine* "*Canon* of *Scripture*.

[a] Apud Aug. l. 2. de Mirabilibus S. Scripturæ. *In Maccabæorũ Libris, etsi aliquid Mirabiliũ numero inferendum conveniens fuisse ordini inveniatur, de hoc tamen nullâ curâ fatigabimur: Quid TANTUM agere proposuimus, ut de DIVINI CANONIS exiguam, quamvis ingenioli nostri modulum excedentem, historicam Expositionem ex parte aliqua tangeremus.*

An. Dom. 630.

CII. In this Age likewise are extant The *Sermons* of ANTIOCHUS, whom *Sixtus* of *Sienna* [b] setteth forth to be a very well learned Man in the *Scriptures*. He was a *Greek* Doctor, and lived, at the time when *Heraclius* was Emperour, in the great Colledge of *S. Sabas*, but his *Sermons* (highly commended for their worth) are given us in *Latin*, by Dr. *Godfrey Tilman* a *Carthusian*. Where [c] in his *Prologue* discoursing parabolically upon the [d] *words* of *Salomon*, he "compareth his *LX Queens* to the number of *those* "*Books*, which *we hold* to be of *Eminent Authority* in "the *Old* and *New Testament*. And though we are here advertised by [e] *Tilman* not to regard the *number* "of the *Books* (whereof he supposeth there be not so "many as LX in the *Bible*) but the *Dignity* and *Autho*"*rity* of them only above *others*. Yet if we calculate the *Canonical Books* of *both* the *Testaments* (as *Antiochus* and [f] some *other* of the *Greeks* did) we shall exactly finde the number of LX. For setting apart the number of XXVII belonging to the *New Testament*, The 5. *Five Books of Moses*, 6. *Jos.* 7. *Judges and Ruth*, 8. *Sam.* 9. *Kings*, 10. *Chron.* 11. *Ezra and Nehem.* 12. *Esther*, 13. *Job*, 14. *The Psalter*, 15, 16, 17. *The Three Books*

[b] Sixt. Senens. Biblioth. l. 3. verbo Antiochus. *Vir in Divinis Scripturis valde eruditus.*

[c] Antiochus Prol. in Hom. in Biblioth. Patrum. Tom. 2. Edit. 2

[d] Cant. 6. 8. *There are threescore Queens, &c.*

[e] Tilmanus in præfat. *Libros Bibliorum (eximiæ inter cæteros autoritatis) parabolicâ Collatione confert LX Reginis; cum neutiquam Totidem sint Libri. Cæterùm non numerum hìc attendit, sed Autoritatem sive dignitatem.*

[f] *Philip. Solitar.* infrà num. 125.

of

of Salomon, and 18, &c. *The sixteen Books of the* * *Prophets*, will furnish us with the *rest*, and make up the number of *Three and Thirty*, neither more nor lesse. So that here was no room either for *Tobit*, or them that follow in that *order*.

* Where if the *XII lesser Prophets* be compted but for *one Book* (as the *Hebrews* reckoned it) this number of XXXIII will agree justly with their XXII.

CIII. At this time lived ISIDORUS the Bishop of *Siville* in *Spain*, and Schollar to S. *Gregory* the *Great*. In [a] *Three* places of his *Works* we may see what he hath written concerning the *Canonical Books* of *Scripture*. Where he setteth forth both S. *Hieromes* and S. *Austins Catalogue*; and having first said, [b] "That "the *Books* are divided into *Three several Orders*, that "is to say, The *Law*, The *Prophets*, and the *Hagio-* "*grapha*; (reckoning them as S. *Hierome* did before in his *Prologue*) he addeth afterwards, [c] "That there "is a *Fourth Order* of *Books* among them, *which are* "*not in the Hebrew Canon* of the *Old Testament*. (And if they be not there, they can never be made any *Canonical parts* of *that Testament*, truly and properly understood.) Then he [d] reciteth the *Names* of those *Books* that belong to this *Fourth Order*; saying no more of them, then [e] S. *Austin* did before, whom he chiefly affects to follow in expressing the *honour* that the *Church* gave to them; which was to *number* them among the *Canonical Books*, to make *use* of them, and to *read* them to the people; but not to set them in an *Equall Rank* or *Authority* with them. As therefore S. *Austin* ought to [f] be interpreted, that he may not be conceiv'd in the *same place* and *period* to contradict himself, so is *Isidore*. For otherwise his own words will be against him, where he saith expresly, "[g] That as the *Holy Scripture* consisteth of the *Old*

An. Dom. 636.

a Isid. Hisp. *Lib.* 1 *de off Eccl. c.* 11. *&* 12. *Lib. Proæmiorum in V. & N. Test. Libro* 6. *Origin. sive Etym.*

b Idem, Lib. 6. Originum, cap. 1. *Hebræi V. Test. juxtà numerum Literarum suarum XXII Libris accipiunt, dividentes eos in Tres Ordines Legis scilicet, & Prophetarum & Hagiographorum.*

c Idem, ibid. *Quartus est apud Nos Ordo V. Test. eorum Librorum, qui in Canone Hebraico non sunt.*

d Idem, ibid. *Sap. Eccluſ. Tob. Judith, Libri Maccab. Quos licet Hebræi inter APOCRYPHA separent, Ecclesia tamen Christi inter Divinos Libros & honorat & prædicat.* Item, Lib. proæm. *Sap. & Eccluſ. propter quandam similitudinem Salomonis titulo prænotantur. Libros quidē Tob. Jud. & Maccab. Hebræi non recipiunt, Ecclesia tamen easdem inter Canonicas Scripturas enumerat.*

e Vide Num. 81. ubi S. Aug. *Supputatio temporum à restituto templo non in Scr. S. quæ Canonicæ appellantur, sed in aliis invenitur, quos non Judæi sed Ecclesia pro Canonicis habet.*

f Vide num 80. & 81.

g Isid. Hisp. de Eccl. Off. l. 1. c. 11. *Constat autem eadem Sancta Scriptura ex veteri Lege & Nova. VETUS LEX illa est, quæ data est primùm JUDÆIS per MOISEN & PROPHETAS, quæ dicitur VETUS TESTAMENTUM. Testamentum autem dicitur, quiâ idoneis Testibus, utiq; à PROPHETIS scriptum est atque signatum.*

"*Law*, and *the New*; so the *Old Law* was first given "to the *Jews* by *Moses* and the *Prophets*; and is "therefore called the *Testament*, because it was writ- "ten, signed, and attested by the *Prophets*. (And if it were *signed* or *sealed* by *them*, there could be nothing *added* to it, as a *true part* of that *Testament*, when *they* were gone.) "Again, * That *Ezra* the *Prophet* set "forth and ordained *ALL* the *OLD TESTAMENT* "in *XXII Books*, according to the *number* of the *He-* "*brew Letters*; which were all [a] translated after his "time out of the *Hebrew* into *Greek*, by the *LXX In-* "*terpreters*, *Aquila*, *Theodotion*, and *Symmachus*; but "into *Latin* by *S. Hierome* only; whose *Edition* (be- "cause it was the *best*, that the *Latins* had,) generally "*all the Churches* received and used. And out of the *Hebrew*, they could translate no more *Books*, then *Ezra* left behinde him in *Hebrew*, or were extant in *that Tongue*; as the *Books*, now in controversie were not: For as they were all written in the *Greek Tongue*, (at least no *Hebrew Copie* of them can be seen,) so who "were [b] the *Authors* that *wrote most of them*, neither "*Isidore*, nor *any* in his time, or since, ever knew. All which, is so clearly, and so truly said by him against the new *Roman* fancy (for the upholding whereof he is other whiles produc'd,) that if elsewhere he seemeth to say any thing in favour of it, (be it to make [c] *Salomon* the *Author* of *the Book* of *Wisdom*, or to [a] number *Ecclesiasticus*, and the rest of that 4th *Order*, among the *Canonical Books* of *Scripture*,) either must he be understood, (as *S. Austin* was) to speak in a *Popular* & *large sense*, or else he will be made to *Contradict* and *revoke* his own words, (before recited;) which he * never did. For how can *these following Assertions* stand together

* Idem, ib. cap. 12. *Omnes autem hos Libros idem Ezras Propheta reparavit; Cunctaque Prophetarũ volumina, quæ fuerunt à Gentibus corrupta, correxit, TOTUMQUE V. TESTAMENTUM in VIGINTI DUOS Libros constituit; ut TOT Libri essent in Lege, quot & Literæ habeantur.*

a Idem, ibid. *Primam post Ezram Editionem de HEBRÆO in Græcum LXX Interpretes ediderunt—Hos Libros meditari omnium gentium Ecclesia primùm cœperunt, EOSQUE de GRÆCO in Latinum interpretantes PRIMI ECCLESIARUM PROVISORES TRADIDERUNT. Post hæc secundam Editionem Aquila, tertiam & quartam Theodotion & Symmachus ediderunt.—De HEBRÆO autem in Latinum eloquiũ tantummodò HIERONYMUS Presbyter S. Scripturas convertit, CUJUS EDITIONE GENERALITER OMNES ECCLESIÆ usquequaque utuntur, pro eò quòd veracior sit in Sententiis, & clarior in verbis.*

b Idem, Ibid. *Præterea, Judith, & Tobiam, sive Maccabæorum Libros, qui Authores scripserint, minimè constat.* c Ibid *Librum Sapientiæ Salomonem Scripsisse probatur. &c.* a Idem, lib. Præmior. *Ecclesia tamen eosdem inter Canonicas Scripturas ENUMERAT.* * Vide Testimonium *Alcuini* de *Isidoro*, infrà num. 108.

together in the same *Strict* and *Proper Sense*, ["*Salo-*
"*man was the Author of the Book of wisdom*; and yet,
"b *He was not the Author of it. The Books of Wisdom, and*
"*Ecclesiasticus were Two of those which the Hebrews had*
"*in Meeter*, and yet, c *the Hebrews had them not*
"*at all*,] Vnlesse there be (as certainly there is) a *Propriety* of Speech in *One* of these sayings; and a *Catachrestical*, or *improper*, and *Popular Expression* in the *Other*? The *Tale* therefore that was told him by a d "*Quidam Sapientum*, that *the Hebrews once*
"*received the Booke of Wisdom among the Canonical*
"*Scriptures, till they had taken and put our Saviour*
"*to death, but after that time rejected it out of the Canon,*
"*and forbad it to be Read*, because they perceived *that*
"*there was a playn Prophecie of Christ in it against them*,
(which is one of *Cardinal* a *Perron's* wise Arguments for the *Canonizing* of *this Booke*,) if it be not mistaken, and the *Hebrews* put for the *Hellenist Jews* (who indeed numbred *that Book* at large among the *Canonical Scriptures*, and read it to their people) it must either go for a *Fable*, or *Isidore* (being supposed by the *Cardinal* to believe it,) will never be reconciled to *himself*.

b Etymol. 6. 2. *Liber Sapientiæ Philoni. attribuitur.*
c Ibid. *Liber Sapientiæ apud Hebræos nunquam extat.* Idem de off. lib. 1. c. 12. *Librum autem Eccles. composuit filius Sirach, qui apud Latinos propter eloquii similitudinem Salomonis TITVLO prænotatur.* Ibid. *Salomon* (enim) *scripsit Prov. Eccles. & Cant. Canticorum.*
d Ib. *Hoc opus* (*Sap.*) *Hebræi, ut Quidam Sapientium meminit, inter Canonicas Scripturas recipiebant. Sed postquam Christum interfecerunt, &c. legendum suis prohibuerunt.*
a Du Perron en sa Replique, pag. 442.

CIIII. Towards the End of this *Centurie* the Sixt GENERAL COVNCEL was held at *Constantinople*, and the QVINI-SEXT there in *Trullo*. The *Canons* whereof though in some other matters the late *Roman Writers* will by no meanes endure, because they find there b *the Bishop of Constantinople made Equal to the Bishop of Rome*, c and *Priests Forbidden to be Separated from their Wives*, (besides sundry * *Decrees* more, that please them not;) yet when they seek for a Confirmation of the *Synode* at *Carthage*, d

An. Dom. 681. and 691.

Gratian. dist. 16. c. 6. *Ex his colligitur, quòd VI. Synodus bis congregata est. 1° sub Const. &c. 2° sub Justin. 2. et Canones fecit.*
b Conc. Constant. 6. in Trullo. Can 36.
c Ibid. Can. 13.
* Ib. Can. 3. 62. &c.

d Can. in locis, lib. 2, cap. 10. *Hoc docet Concil. Carthag. 3m quod si provinciale fuit, tamen confirmatum est à Synodo in Trullo celebrata.* Gul. Bailius Jesuita, in Catechism. tract. 1. q. 13. in App. *Conc. Carth. 3m. Quod ab universali Ecclesia receptum est.*

they

they are willing enough to receive them, and to bring them forth, for their own advantage, as the *Canons* of an *Oecumenical Councel*. But whether they receive them now, or no, (as many times [a] they are very angry against them) certain it is, that in *Gratian's* time the [b] *Latine* Church acknowledg'd them, and in all times since they were first made, the [c] *Orientall* Churches received them into the Body of their *Canon Law*. It was a *Councel* that consisted of CCXXVII Bishops who after the *Emperor* all subscrib'd it; And in their [d] *Second Canon* they confirme (among others) the Councel of *Laodicea*, together with the *Canonical Epistles* of *Athanasius*, *Greg. Nazianzen* and *Amphilochius* (before cited,) which number the *Canonicall Books* of *Scripture* only as *we* doe, and exclude the *Rest*, as not properly belonging to them. When therefore in the *Same Canon* they allow also the Councel of *Carthage*, it cannot be, that their meaning was, instantly to *recall* and *contradict* themselves, (as the late *Roman* writers, by alledging their Autority herein against us, would inforce them to doe,) but that they vnderstood the *Laodicean* Councel to be taken in *One* sense, and the Councel of *Carthage* in another; *this* extended, in a *large* acception of *Scripture*, to the *Ecclesiasticall* Books, and *that* restreined, in a more *strict* and *proper* acception, to those Books only which be *Authentick* and *Divine*. For in *One* and the *Same* Sense they cannot *both* be taken, nor *Confirm'd* and stand together. Which will be made the cleerer by the next Testimonie out of *Damascen* who lived not long after this *Councel* of *Trullo*, or the *Quini-Sext* at *Constantinople*, and a little before the *VII*th pretended *Generall Councel* at *Nice*, that in divers places acknowledged the *Canons* and *Constitutions* of it.

CHAP.

[a] *Baronius, Binius* in notis *ad Can. Trullanos*; & *Alii* quam plurimi, inter quos ipse etiam Canus reperitur.

[b] Ut patet, dist. 16. cap *Placuit*. cap. *Quoniam*. cap. *Sextam* Et 27. q. 1. c. *Si quis Episcopus*. Et de Consf. dist. 1. c. *Jacobus*. Et ib. dist. 2. cap. *Didicimus*. Et ibid. dist. 3. cap. *Sextam*. Item, Extrà, de ætate & qual. ordinand. cap. *à multis*.

[c] Ut patet. in *Synod.* quæ dicitur VII. Can. 1. & Act. 3. 4 & 6. Itē, in *Nomo canone Photii*, Passim; Ac apud *Balsamonem* & *Zonaram* in *Canones Trullanos*.

[d] Conc. VI. in Trullo. can. 2. *Obsignamus etiam reliquos omnes Canones, qui à Sanctis & Beatis nostris Patribus expositi sunt, id est, à CCC & XVIII. Sanctis et Divinis Patribus qui Niceæ convenerunt, iisque qui Ancyræ, Neocesareæ, Gangris, Antiochiæ, atque iis etiam qui in LAODICEA Phrygiæ; præterea autem, &c. Similiter & iis qui CARTHAGINE, &c. Quinetiam Canones Dionysii Alex. Greg. Neocæsar. Athanasii, Basilii, Greg. Nyss Greg Nazianz. Amphilocii, &c.*

CHAP. X.

The Testimonies of the Ecclesiasticall Writers in the Eighth Century.

CV. THere are but *Two* considerable Writers in *this Age*, that have said any thing concerning our present Question; whereof one is *Damascen* among the *Greeks*, and the other *Venerable Bede* among the *English Saxons*; both of them being persons of great learning and renown. *Damascen* was a Priest of *Syria*, and wrote many Books; but those of the greatest Note are his *Four Books De Fide Orthodoxâ*, wherein he set forth the *Body of Divinity* in a far better *Method* and *Order* then had been seen before his time. And from him did *Peter Lombard*, and the *Schoolmen* of the *Latin Church* take their pattern. In the *last* of these *Four Books* he treateth of the *Canonical Books* of *Scripture*, and numbreth them as his *Ancestors* in the *Oriental Churches* had alwayes done before him, firmly adhering to the *Hebrew Canon*, and [a] "compting but *Two and Twenty* "Books only, belonging to the *OLD Testament* which he reciteth all in Order, without speaking so much as one word either of the *Maccabes*, or of *Judith*, or of *Tobit*; nor saith he more concerning the Books of *Wisdome*, and *Ecclesiasticus*, then that they are [b] "*elegant and Vertuous Writings, but not* to be *Numbred* "*among the Canonical Books of Scripture, having never* "*been laid up in the Ark of the Covenant.* In which passage he altogether followeth [c] *Epiphanius*. And yet (by the way) forasmuch as concernes the *Ark* of

An. Dom. 720.

[a] Joh. Damascen. de fide Orthod. lib. 4. cap. 18. Ἰστέον, ὡς Εἴκοσι καὶ δύο βίβλοι εἰσὶ τῆς παλαιᾶς διαθήκης, &c. Quæ ad hunc modum vertit *Jac. Billius. Sciendum est XXII Libros esse V. T. totidem nempe quot Hebraicæ linguæ Elementa sunt, ex quibus V duplicantur, atq; ita XXVII fiunt.* — Cætera nihil opus est adscribi.

[b] Παιδείας δὲ, hoc est Sapientia Salomonis, et Sapientia Iesu filii Sirach, — tametsi alioqui præclari et elegantes Libri sint, *NON TAMEN ALIIS ADNVMERANTUR, NEQUE IN ARCA SITI ERANT.* Εὑρέσεσι μὲν καὶ κάλλαι; ἀλλ' οὐκ ἀριθμοῦνται, οὐδὲ ἔκειντο ἐν τῇ Κιβωτῷ.

[c] Epiphan. lib. de Pond. & Mens. supra citat. Num. 64.

of the Covenant, if either *Epiphanius*, or *He*, be so understood, as that they intended it properly of the *Ark*, which was made by *Moses*, and afterwards placed in the *First Temple*, there is an Error in it; For in *that ark* there was no Other writing put, but [a] *The Two Tables of the Covenant*; and when the *First Temple* was burnt, the *Same Ark* was lost with it, yet very likely it is, that after the *Jews*, had built their *Second Temple*, and received their compleat *Canon of Scripture* from *Esra*, and the *Prophets* that lived in his time, [b] they were carefull to lay it up, and to keep it *there* for all succeeding Generations, *in Armario Judaice*, as [c] *Tertullian* calleth it; but this was different from the *Ark of the Covenant*, being only a *Resemblance* of it. Howsoever, this is certain that neither *Damascen*, nor *Epiphanius* acknowledged any more *Canonical Books* of the *Old Testament*, then what the *Hebrews* held to be *Sacred*, and diligently preserv'd among them. Which though † *Coc.* and ‖ *Coffeteau*, together with some other such small-wared men, as they be, are not willing to allow us, yet [a] *Clictoveus*, and [b] *Canus*, and [c] *Covaruvias* and [d] *Ederus* deal more freely and ingenuously with us, confessing that *Damascen*, and many more be for us. *Sixtus Senensis*, to prove that the *Wisdom of Salomon*, and *Ecclesiasticus* are *both* of them *Canonical Books* of *Scripture*, [e] produceth this place of *Damascen* and corrupteth it with an * addition of his own, for that the *Christians* were herein contrary to the *Jewes*, *Damascen* never said, nor any thing to that purpose. More sincere are *they* (but now before cited,) who acknowledge it to be most true, that herein *Damascen* and the *Jews* were both of *one* mind. The [f] Excuse

a Exod.40.20.
1 Reg.8.9.
2 Chro.5.10.
b S.Aug.de Civ.Dei, lib. 15.c. 23. *Canon Scripturarum Servabatur in Templo Hebræi populi, diligentiâ succedentium Sacerdotum.*
c Tertul.lib. de hab. mul.c.3.
† Cocc.Thesaur.l.6. art.9.
‖ Coff. Apol.
a Com. in hunc locum Damasc.
b Loc. com. lib. 2. c.10. & 11.
c Var.Resolut.lib.4. c.14.
d Oecon. bibl. tab. 24.
e Sixt. Senens. bibl. lib. 8. hær. 9. *Quòd autẽ Sapientia & Ecclesiasticus sint in Canone S. Scripturarum receptæ Demonstratur—Patrum Testimoniis. Johannes Damascenus utriusque voluminis mentionem faciens lib.4. de fide, hic scribit.* Παναρετος *autem hoc est Sapientia Salom. & Sapientia Sirach virtuosi quidem & boni Libri sunt, sed non numerantur, neque in Arca jacebant.*

* *ET IDEO LICET APUD JUDÆOS NON NUMERENTUR, INTER FIDELES TAMEN MAXIMÆ AUCTORITATIS HABENTUR.* *f* Canus, loc. com. lib.2. c.11. *Respondeo (Damascenum cum reliquis) id eo tempore affirmâsse, quo Res NONDUM erat Definita, quâ etiam ratione excusamus Cæteros.* (Inter quos etiam & *Damascenum* protulit, cap,10.)

which

which *Canus* here pretendeth to make for him, (as if the *Matter* had never yet been determin'd in the *Church* before *Damascens* time, what *Books* were *Canonical*,) is altogether vain. For both the *Judaical*, and the *Apostolical* Church had *determin'd* it, and all the *Churches following* had submitted to that *determination*; though in the mean while, if we should take *Canus* at his word, he would be taken by it in his own *Snare*: For if the Question were not yet determin'd at the time when *Damascen* lived, he cannot with any colour say (as he doth often,) that either *Innocent*, or the *Councel of Carthage*, or *Gelasius* had determin'd it so long before. After all this, there is a [a] *Sermon* father'd upon *Damascen*, wherein the *Books* of the *Maccabes* are said to be *Divine Scriptures*; but in the same *Sermon* the writings also of *S. Denys* are said to be *Divine* and *Venerable* Bookes; (which yet never man lodg'd or numbred among the *Canonical Parts* of the *Bible*,) besides, *this Sermon* is so full of fables and impertinences, that no wise or sober man can ever take it, to be any part of his writing, whose Name it beareth. And yet they have nothing else to bring out of *Damascen* against us.

[a] Sermo de defunctis, *apud Damascen.*

CVI. VENERABLE BEDE (So stiled in the Councel of [a] *Aix*,) Who was born and bred up, lived and dyed in the *Church* of *England*, yieldeth divers Testimonies, that he knew of *no Other Books* to be Received *there*, as the *Canonical Parts* of *Divine Scripture*, but what *we* Receive there also at this day in our *Publick Confession* or *Articles of Religion*. For in his [b] *Commentary* upon the *Revelation*, he reduceth the *Books* of the *Old Testament* to the same Number, wherein both *Tertullian*, *S. Jerome*, *and Primasius*, which others above cited, had represented them before;

An. Dom. 730.

[a] Conc. Aquisgr. sub Pipino Ludov. Pii filio. *Beda Venerabilis Doctor, et admirabilis.*

[b] Beda in Apoc. 4. *Alæ animalium, quæ sunt Viginti Quatuor, totidem V. T. Libros insinuant, Quibus Evangelistarum & fulcitur Auctoritas, & veritas comprobatur.*

before; and in his [c] *Commentaries* upon the *Kings* he doth asmuch; elsewhere making no other [d] *Division* of them, then into those *Three Classes* (commonly received by the *Hebrews*) of 1. *The Law*, 2. *The Prophets*, and 3. *The Hagiographa*. Besides in his *Book* of *the Six Ages of the world*, [e] he followeth the Accompt of *Eusebius* (afore mentioned) and remarkeably distinguisheth the *Books* of the *Maccabes* from the *Divine Scripture*, coupling them with the writings of *Iosephus*, and *Iulius the African*, which is an evident Argument, that he reckoned them not to be *Canonical*. And though he allegorizeth the Historie of *Father Tobit* (as he call's it,) where if he had held it to be a Book of *Canonical Scripture*, he might have taken occasion enough to have said it, yet in all his discourse there, he speaketh not a word to any such purpose. His *Commentaries* upon *Genesis*, and the *Kings*, were somtimes falsly attributed to *Eucherius* the Bishop of *Lions*; and howsoever * *Andrew Schott* imagined, that neither *He*, nor *Bede*, was the Author of them, yet we have more reason to believe the *Author* himself, declaring both his own [f] *Country*, and his own [g] *Writings*, which were his Books of the *Tabernacle*, and the *Priestly Habits*, belonging to [h] *Bede*, and to none else.

c. Idem, lib.4. Comment. in Lib. Reg. *Duodecim Juga Boum XXIV Veteris Testamenti figuraliter accipiendi sunt Libri.*

d Idem, Lib.3. Comment. in Genesin. *Tria Canistra super Caput ejus, &c. quid aliud significant nisi TRIPARTITA ipsi populo concessa DIVINÆ LEGIS ELOQUIA, LEGEM videlicet, & PROPHETAS, & AGIOGRAPHA?*

e Beda de Sex Ætat. Mundi. tom. 2. *Huc usque DIVINA SCRIPTURA temporum Seriem continet. Quæ autem posthæc apud Judæos sunt digesta, de LIBR. MACCABÆORUM, & JOSEPHI, atque AFRICANI Scriptis exhibentur, qui deinceps universam Historiam usque ad Romana tempora prosecuti sunt.* * Andr. Schottus præfat. in Eucher. Lugd. in Biblioth. Patrum. *f* Com. in Lib. Reg. lib. 3. cap. 22. *g* Com. in Reg. lib. 3. cap 26. *h* Beda in Hist. Gent. Angl.

CVII. *Photius* in the beginning of his [i] *Bibliotheque* telleth us, that among other Books he had read an *Introduction* to the *Holy Scriptures*, written by a certain known Author in those times under the name of *ADRIAN*; and he commendeth the *Book* to them that *study the knowledge of the Bible*. At the beginning of this [k] last Age this *Book* was set forth at *Auspurg*. And

i Phot. Bibl. Cod. 2. *Lecta est Institutio Adriani in S. Scripturam. Utilis Liber est iis qui primum studia S. Bibliorum aggrediuntur.*

k Anno 1602. per Dav. Hoeschelium.

And though we finde no expresse *Catalogue* in it of the *Canonical Books* of *Scripture* recited in their order, yet the Testimonies that he bringeth out of the *Scriptures* being very *many*, we finde never a *One* produced out of *those Books* that be now in debate; which is an evident signe, that he held them not to be any parts of *Canonical Scripture*. We adde *this Author* to the end of this *Century*; for if *Photius* read him, he was at least so *Ancient*, if he lived not in the *Age* before.

An. Dom. 760. *Aut Circiter.*

CHAP. XI.

The Testimonies of the Ecclesiasticall Writers in the Ninth Century.

CVIII. AT the beginning of this Age our Country-man *ALCUIN* lived in great honour and estimation of the World; who being brought up under *Venerable Bede* in the *Church of Englaud*, was afterwards inivted by *Charles the Great* into *France*, and there imployed as his chief *Tutor* in all Learning both Secular and Sacred. Among *other* of his *Works*, there is *One* that he wrote against *Elipantus* the Bishop of *Toledo* in *Spain*; [a] who to maintain his *Error* touching the *Adoption of Christ*, had produced for his proof a saying out of [b] *Ecclesiasticus*; having no other *Scripture*, or proof out of all the *Canonical Prophets* to alledge for himself. The Answer that *Alcuin* returneth to this Proof, makes it clear, that *Ecclesiasticus* was none of

An. Dom. 800.

Ad saeculū pri? revocand. libri Alcuini, & Caroli M. Labbe.

a Elipantus in Epist. ad Alcuinum, col. 915.

b Eccles. 36. 14. Secundùm Editionem vulgatam. *Miserere Domine plebi tuæ, super quam invocatum est nomen tuum, & Israel, quem coequasti Primogenito tuo.*

the

of the *Canonical Books* in *his Bible*. For first, [a] he tells *Elipantus*, "That the *Prophets of God* failed him, where- "of he had *never a one* to bring for the defence of his "*Error*; And then, [b] that *the Book of the Son of Sirach*, "which he had produced, was both by *S. Jeromes* "and *Isidores* undoubted Testimonies, reputed but an "*APOCRYPHAL*, and a *DUBIOUS SCRIPTURE*; "having not been written in the time of *the Prophets*, "but in the time of the Priests only, under *Simon* and "*Ptolomie*. By which words it is manifest, that neither *Alcuin*, nor the *Church* of *England*, where he had been bred, nor the *Church of France*, where he [c] then lived, had any such belief concerning those *Apocryphal* and *Dubious Books* of *Scripture*, (whereof *Ecclesiasticus* is but *One*, as the *Church of Rome*, and her *Adherents* have had of them all, ever since the *Councel of Trent* made them *Canonical*, and *Equal* to the *Law* and the *Prophets of God*.

[a] Alcuinus adversùs Elipantum, lib. 1. col. 941. *Dum tuæ perversitati defecerunt in PROPHETIS DEI testimonia, Errori tuo convenientia, finxisti tibi NOVUM QUENDAM PROPHETAM dixisse, Miserere Domine, &c. Ecce falsitas in Nomine Prophetæ, Ecce perversitas in interpretatione Sententiæ; & non frustrà oportebat Novum Doctorem Novum sibi invenire Prophetam.*

[b] Ibid. *In Libro Jesu Filii Sirac hæc præfata Sententia legitur; quem Librum B. Hieronymus, atque Isidorus inter APOCRYPHAS, id est, DUBIAS SCRIPTURAS deputatum esse absque dubitatione testantur. Qui etiam Liber non tempore Prophetarum, sed Sacerdotum sub Simone Pontifice Magno, regnante Ptolomæo Euergete, conscriptus est.*

[c] Abbas S. Martini Turonensis.

An. Dom. 810.

CIX. This that hath been said by *Alcuin*, will help us to another *Testimony* given for us in his time, and to understand it right, When *CHARLES* the *GREAT*, or some *other Ecclesiastical Men* under his Name, that wrote the *Books of Images* in opposition to the *Greeks* and the *Second Councel of Nice*,) made an open profession of the *Catholick Faith* which they had received from their Ancestors, and the *holy Fathers* of the *Church*. Of that *Faith* this was one *Article*, [b] "That *they acknowledged the OLD and NEW TESTA-* "*MENT*, contained in that *NUMBER of BOOKS*, "which the Authority of the *CATHOLICK CHURCH* "had delivered to them. And *these* were *no other*, then what *we* acknowledge our selves. For *Charlemaine* herein followed *Alcuin's* doctrine, to whom he had

[b] Car. Magnus de Imaginibus, sub initium Lib. 3. *Confessio fidei Catholicæ à Sanctis Patribus acceptæ. V. & V. Testamentum recipimus in Eorum Librorũ NUMERO, quem S. Cathol. Ecclesia tradidit Auctoritas.*

had committed the care of setting forth the *Bible*.

CX. At this time NICEPHORUS was Patriarch of *Constantinople*; whole *Chronologie* is extant, as it was set forth of old by *Anastasius* in *Latin*, and not long since by *Camerarius*, and *Contius*; The *Greek* Copie of it is to be seen at the end of *Scaligers* Notes upon *Eusebius*, and among the lesser works of *Pithoeus*. [a] In this *Chronologie* he numbreth the *Books* first, that are received by the *Church* for certain and *Canonical Scriptures*; afterwards he addeth both [b] them that are *contradicted* or doubtful, and them that are [c] *meerly Apocryphal*; herein following *Athanasius*, before alledged. *An. Dom.* 820.

[a] Niceph. Patr. CP. Canon Scripturarū, ex veteri Codice, Καὶ ὅσαι εἰσὶ θεῖαι γραφαί, &c. *Hæ sunt divinæ Scripturæ, quæ recipiuntur ab Ecclesia, & Canonizantur.* Γένεσις, ἔξοδος, &c.

Et quùm enumerasset, subdit. Ὁμοῦ τῆς παλαιᾶς διαθήκης βιβλία ΚΓ. *Simul veteris Test. sunt Libri XXII.* [b] Ibid. Καὶ ὅσαι ἀντιλέγονται, &c. *Et quibus contradicitur, & non recipiuntur ab Ecclesia.* 1 *Maccab.* 3. 2 *Sap.* 3. *Ecclus.* 4. *Psalm & Cant. Sal.* 5. *Esther.* 6. *Judith.* 7. *Susanna.* 8. *Tobit.* [c] Ibid. Καὶ ὅσαι εἰσὶν ἀπόκρυφα. *Itinerarium Petri, &c.*

CXI. *RABANUS MAURUS* the Arch-Bishop of *Mentz*, and Schollar of *Alcuin*, altogether followeth *Isidore*, and [a] transcribes him. *Isidore* and *S. Jerome* are [b] said by *Alcuin* to be both of one minde; and we may well number them *All* for our *own Witnesses*; for as *Isidore*, so is *Rabanus* to be understood. *An. Dom.* 830.

[a] Rab. Maurus de Inst. cleric. l. 3. c. 5.
[b] Supra, Num. 108.

CXII. *STRABUS* the Benedictin, who first wrote the *Ordinary Glosse* upon the *Bible*, was Scholar to *Rabanus*; and writing upon St. *Jeromes* [b] *Prologues* there placed before the OLD TESTAMENT, (wherein, according to the *Copies* then in use, the Book of *Tobit* is said to be *separated* from the *Divine Scriptures*, and numbred among the *Hagiographa*,) he findeth fault with the *Transcribers*, and saith, that *Tobit* is to be set among the *Apocryphal Books*, and not among *An. Dom.* 835.

[b] Strab. in Glos. super Prol. gal. *Iste Titulus Lectori Peritiam præstat, ut valeat discernere, qui Libri apud Hebræos in Canone recipiantur, quive inter Apocrypha deputentur.*

Et super Prol. in Tobiam, *Librum Tobiæ Hebræi de Catalogo divinarum Scripturarum secantes, iis quæ Hagiographa memorant, manciparunt. Potiùs* inquit) *& veriùs dixisset APOCRYPHA. Vel LARGE accepit HAGIOGRAPHA, quasi SANCTORUM SCRIPTA, & non de NUMERO Illorum NOVEM, quæ propriè dicuntur HAGIOGRAPHA; quæ sunt de NUMERO Catalogi, h. e. de numero XXII Librorum; consistit enim in PENTATEUCHO, & octo Prophetis, & IX Hagiographis.*

among

among the *Hagiographal*, (properly so called,) whereof there be but *Nine*, the whole Number of the *Canonical Books* being no more then XXII in all.

An. Dom. 835.

CXIII. AGOBARDUS was now Bishop of *Lyons* in *France*; who in his [a] *Discourse* of the *Leviticall Priviledges*, taking occasion from the Number which *Moses* and *Aaron* by Gods commandment had made of them in the Desert, saith expresly, That of the *Old Testament* there are but *XXII Books* of *Divine Authority*. Wherein he clearly maintaineth the Doctrine of *Josephus*, and the *Greek Fathers*, together with the *Prologues* of S. *Jerome*, and the *Article* of the *Church of England*.

[a] Agobard. de Privil. & jure Sacerd. *Omnes Levitæ quos numeraverunt Moyses & Aaron juxta præceptum Domini—fuerunt XXII millia, sicut XXII sunt Libri DIVINÆ AUCTORITATIS in V. T.*

An. Dom. 850.

CXIV. ANASTASIUS BIBLIOTHECARIUS, and an Abbot of *Rome*, did not only translate, but [b] amplifie the words of *Nicephorus* [c] (before recited) in his *Chronologie*, as knowing well, that neither the *Maccabes*, nor *Wisdom*, nor *Ecclesiasticus*, nor *Susanna*, nor *Judith*, nor *Tobit* were received for any *Canonical Books* by the *Church*.

Anastas Bibl. apud *Pithoæum*, in opusc. p. 16. *Et qui V. T. sunt quibus contradicitur, (& NON RECIPIUNTUR AB ECCLESIA.)* 1 *Maccabaici Tres.* 2 *Sapientia Salomonis.* 3. *Sap. Jesu filii Sirach, &c.* Ut supra.

[c] Num. 110.

An. Dom. 890.

CXV. AMBROSIUS ANSBERTUS, commended by [c] *Sigebert*, *Trithemius*, and *Sixtus Senensis*, for a person *very Learned* in the *Scriptures*, shall end this *Century*. Who in his [d] *Commentary* upon the *Apocalyps* receiveth no more *Books* into *Canonical Authority* of the *first Testament*, then these already named had done before him. For the Number of XXIV maketh no difference from the former Accompt of XXII, the one joyning the Book of *Judges* with *Ruth*, and the Prophecy of *Jeremy* with the *Lamentations*; the other reckoning them apart, every one by themselves, but *both* excluding the same Books that *we* exclude from the Authentick and True *Canon* of *Divine Scripture*. And in this Age there are no other *Ecclesiastical Authors* to be found, that have said any thing to this *particular Question*.

[c] Sigeb. Trith. & Sixt. Sen. de Scriptoribus.

[d] Ambr. Ansbert. in Apoc lib. 3. *Quia prioris Testamenti Ecclesia XXIV Libris utitur, quos & AUCTORITATE CANONCA Suscepit, in quibus etiam N. T. revelatum agnoscitur, idcirco in XXIV Senioribus Ecclesia figuratur. Ideò enim est N. T. prædicatio fructuosa, quia ex veteri roboratur: tanquam Scilicet ab eisdem trahat Numerum Ecclesia, quibus in Sanctitate perficitur.*

CHAP. XII.

The Testimonies of the Ecclesiasticall Writers in the Tenth and Eleventh Centuries.

THese *Two* were very obscure *Ages*, and had but *few Writers* in them. Yet both the *One* and the *Other* will afford us their *Testimony*, and let us know, that they still continued the common distinction, which had alwayes been received in the *Church*, between the *Canonical* and *Ecclesiastical* Books of *Scripture*.

CXVI. In the Tenth Age we have RADULPHUS FLAVIACENSIS, a Divine of high accompt both with [a] *Trithemius* and *Sixtus Senensis*, for his abilities in all kinde of Learning, but specially for his knowledge of the *Holy Scriptures*; who in his *Commentary* upon [b] *Leviticus*, speaking of the *Historical Books* of the *Old Testament* that are of *absolute* and *perfect Authority* in the *Church*, maketh an expresse [c] *Exception* against the Books of *Tobit*, *Judith*, and the *Maccabes*, as being none of that *Number*, but belonging to an *inferiour* sort of Books, that were of a *lesser* and *imperfect* Authority. Nor will it be any Argument either against him, or us, if it should be objected, that in the same place he mentioneth the Books of *Wisdom* and *Ecclesiasticus* to be written in the like stile with the *Proverbs* and the *Canticles*, for the like *stile* makes them not of the like *Authority*, no more then the *Histories* of *Tobit*, *Judith*, and the *Maccabes*

An. Dom. 910.

a Trithem. & Sixt. Sen. de Scr. Eccl.

b Sixt. Sen. l. 4 *Quem Librum ità diserte, piè, & eruditè per omnia explicavit, ut in comparatione ejus cæteri ejusdem Libri Expositores minimè exposuisse videantur.*

c Radulph. Flav. in Levitic. initio Libri 14. *Nam Tobias, Judith, & Maccabæorũ Libri, quamvis ad instructionem Ecclesiæ legantur, PERFECTAM tamen non habent AUCTORITATEM.*

made them *Authentick* or *Canonical Histories* of the *Old Testament*.

An. Dom. 1050.

CXVII. In the Eleventh Age we have HERMANNUS CONTRACTUS, an Author of great credit and approbation in the World. Who in his [b] *Chronicle*, following the Doctrine of *Eusebius*, S. *Jerome*, and *Venerable Bede* before him, placeth the *Maccabees* with the Histories of *Josephus* and *Julius Africanus*, separating them all from the *Books* of *Divine Scripture*; whereof if the *Maccabees* had been part, why are they here Oppos'd one to the other? But with him the *Canonical Scriptures* went no further then the time of *Nehemias*. And in the *Age* but one before him, [c] ADO the Bishop of *Vienna* (whom we there omitted) said as much as *He*.

[b] Herm. Contract. in Chron. de Sex Mundi Ætatibus, ad An. Mundi, 3529. *Huc usq; DIVINA SCRIPTURA temporũ seriem continet: quæ verò posthæc apud Judæos sunt gesta, de Libr. Maccabæorũ, Josephi, & Africani Scriptis exhibentur.*

[c] Ado Vien. (*qui floruit An. D.* 879.) in Chronico. Ætate 5.

An. Dom. 1090.

CXVIII. Towards the end of this *Eleventh Century* GISELBERTUS [d] was Abbot of *Westminster*, and wrote that *Altercation* between the *Synagogue* and the *Church*, which was not long since set forth in Print at *Colen*. In this Book we have likewise his *Testimony*, "[e] That the *Old Testament* consisted of *Two and Twenty* "Volumes, and was distinguished into the *Law*, the "*Prophets*, and the *Hagiographa*. For *other Books* of *Scripture* he knew none, that were properly *Canonical*.

[d] Trithem. in Chr. Hirsaug. & in Libr. de Scriptor. *Claruit his temporibus in Anglia Giselbertus Abbas Westmonasterii B. Anselmi Discipulus, vir tam in Divinis Scripturis, quàm in Secularibus egregiè doctus, qui inter cætera sui ingenii monumenta Scripsit contra Judæos Altercationem, &c. non ineleganter.* [e] Giselb. Altercatio, cap. 1. sub finem. *Veteris Testamenti XXII sunt volumina; & distinguuntur in Legem, Prophetas, & Hagiographa.*

CHAP.

CHAP. XIII.

The Testimonies of the Ecclesiasticall Writers in the Twelfth Century.

CXIX. IN the beginning of this Age ZONARAS wrote his *Commmentaries* upon the *Canons* that were then received by the *Greek Church*. Where reciting the *Canon* of the Councel of *Carthage*, concerning the *Books of Scripture*, which they appointed publickly to be *read* in the *African Assemblies*, he setteth this *Scholie* upon it; [a] That the best *Rule* whereby to know what ought to be *Read* in the *Eastern Churches* (for among them he lived,) is to have recourse to the *Apostles Canons*, the *Councel* of *Laodicea*, and the *Canonical Epistles* of *Athanasius*, *Greg. Nazianzen*, and *Amphilochius*; who had given them their [b] *Rules*, as they received them from the *Apostles* and their *Successors*, for that purpose long before. *An. Dom.* 1118.

[a] Zonar. in Canones Conc. Carth. Can. 27. Περὶ τῶν, τίνα δεῖ ἀναγινώσκεσθαι βιβλία ἐπ' ἐκκλησίας, &c. *Quos Libros legere in Ecclesia oporteat, & Apostolorum Canon, & Laodicenæ Synodi Can. 59. & Magnus Athanasius, (dum qui Libri legendi sint omnes enumerant,) & Magnus Gregorius Theologus, & Sanctus Amphilochius demonstrant.* [b] Suprà citat. Num 55, 59, 66, 67.

CXX. In the Churches of *Germany*, at this time was RUPERT Abbot of *Tuits*; a very [a] grave and learned Author; and though [b] Cardinal *Bellarmin*, and some other later Writers in the Church of *Rome*, lay the common aspersion of an *Heretical* or *Erroneous Doctor* upon him, because he agreeth not with them in their *New Doctrine* of *Transubstantiation* in the *Sacrament*; yet [c] *Pererius* more ingenuously acknowledgeth and commendeth him for a *good Catholick*. Of the *An. Dom.* 1120.

[a] Honor. Augustod. de lumin. Eccl. Sixt. Sen. Bibl. lib. 4.
[b] Bellarm. de Scr. Eccl. ad An. 1119. & li. 3. de Sacr. Euchar. cap 11. & 15. Aub. Miræus & alii.
[c] Perer. in Gen. c. 2. ver. 8. q 5. Sect. 44.

Book of Wisdom this RUPERTUS writeth expresly, [d] *That it is not in the Canon*; and to a Sentence brought out of *that Book*, he answereth plainly, "*That it is no* "*Canonical Scripture.* By which Answer the Books of *Tobit* and *Judith*, and the *Son of Sirach*, and the *Maccabes*, are likewise excluded; for they belong no more to the *Authentick Canon* of the *Bible*, then the *Book of Wisdom* doth. Again, in his discourse upon the XXIV *Elders* in the *Revelation*, though [e] he applyeth them to the *XII Judges of Israel*, and the *XII Apostles of Christ*, yet there he approveth of the other Interpretation, (often before alledged out of the *Ancient Fathers*) which herein alludeth to the *XXIV Books* of the *Old Testament.* And how could he approve of *that Number*, if *that Number* of *Books* had been *defective*, or the *New Roman Catalogue* held then to be *Canonical*?

[d] Rupert. in Gen. l. 3. cap. 31. *Verùm hæc Scriptura* (de Libro *Sapientiæ* loquitur) *neque de Canone est, neque de Canonicâ Scripturâ sumpta est Sententia hæc.*

[e] Idem in Apoc. 4. lib. 3.

Anno Dom. 1125.

CXXI. HONORIUS, a Priest of *AOUSTUN* in the Duchie of *Burgundie*, was contemporary to *Rupertus*, and set forth many Works, which are mentioned by himself in the end of his Book *De Luminaribus Ecclesiæ*, or the *Writers of the Church.* Among others his *Exposition of Davids Psalter* is one; in the *Preface* whereof he [a] divideth the *Scriptures* of the "*Old Testament* into *Three Parts*, the *Law*, or the *Hi-* "*story* of *Moses*, the *Prophets*, and the *Hagiographa*; placing the *Psalter* in order among the last. And herein he followed S. *Jerome*, and the *Ancient Canon* of the Church.

[a] Honor. Augustodunensis, Proæm. in Psalt. *SCRIPTVRA V. T. Spiritu Sancto authore, à Prophetis Scribitur, et in TRIA, id est, Historiam (sive Legem Moysis) in Prophetiam, & in Hagiographiam dividitur, &c.*

An. Dom. 1130.

CXXII. PETRUS MAURITIUS the Abbot of *CLUGNY* in *France*, was also in great accompt at this time, highly [a] favoured by Pope *Eugenius*, and a special friend to S. *Bernard.* He wrote many Treatises, collected, and set forth together in the *Bibliotheca Cluniacensis* at *Paris.* In his *Discourse* against the *Jews* [b] he rejecteth all they can alledge as any *Authentick Testimony* for themselves, which is not in their *Sacred Canon*

[a] Baron. ad an 1145. Sect. 34. & 1126 Sect. 11. & 1136. Sect. 10.

[b] Petrus Cluniacensis in Tract. contrà Judæos, c. 5. *Extrà Sacrum Canonem vestrum quicquid vos pro Authentico susceperitis, vel susciperè, Non approbo.*

Canon of *Scripture*. In his *Epistle*, or *Treatise* against the *Petrobusians* he refuteth *five several Heads* of their doctrine, among which the *first* was, their *denial of Baptism* to *Infants*. And because [c] the fame went, "that they *detracted* much from the *Majesty* of the "*Scripture-Canon*, contained in the *Books* of the *Old* "and *New Testament*; he proveth the *Divine Authority* of *every Book* in particular, to them, one after another, reckoning *no more*, then are in the *Hebrew Canon*, and specified in S. *Jeromes Prologue*. He endeth the *Old Testament* with the Book of *Esther*, (which is otherwhiles compted as an Appendix to *Nehemiah*.) And after all the *Authentick Scriptures* of that *Testament* though he [d] addeth those "*other Six* of *Wis-* "*dom*, *Ecclesiasticus*, *Tobit*, *Judith*, and the *Maccabes*, "as Books very *useful* and *commendable* in the *Church*; yet he saith expresly of them, "that *they are not to be* "*placed* in the same *sublime* and *equal dignity* with *the rest*, that he had mentioned before; and thereby plainly distinguishing between the *Divine Canon* of *Scripture-Books*, and the *Ecclesiastical*, thereunto [e] *annexed*, for the use and benefit of the *Church*. And, that which is remarkable, he maketh this distinction between them, even in that very place, where he bringeth in the 2 *Book* of the *Maccabes*, as a Testitimonie against the *Petrobusians*, upon the point, then in controversie, about [f] *Prayers*

[c] Idem In Epistola contrà Petrobusianos. *Famâ vulgatum est, vos Majestati V. & N. T. quæ jam ab antiquo totum orbem subdidit, detrahere.——Quidam vos* TOTVM DIVINVM CANONEM *abjecisse affirmant. Alii* QVÆDAM *ex IPSO vos suscepisse contendunt. Nolo vos culpare de incertis, quia fallaci rumorum monstro non facilè assensum præbere debeo; sed necessariò* TOTVM CANONEM *qui ab* ECCLESIA *suscipitur, vos suscipere debere, certis Auctoritatibus probabo.* Deinde enumeratis singulis, *Vltimus* (inquit) *in Hagiographis, hoc est, Sanctæ Scripturæ Libris, sequitur Liber* ESTHER, *cui Auctoritas aliorum Hagiographorum auctoritatem confert. Si enim illi ab Hebraicæ veritate originem trahentes hunc socium, & paris auctoritatis in eodem Hebraico Canone habuerunt; sequitur, quia nullo eorum Librorum excepto,* OMNES PARI MODO *suscipi debuerunt. Sed non solùm* CHRISTIANIS, *sed & ipsis* JVDAICIS *literis attestantibus Omnes juxta* SVPRA-SCRIPTVM ORDINEM *Libri à Libro Job usque ad Hunc Librum Esther, eo scilicet non excluso, sed addito, paris auctoritatis sunt, &c.* [d] Ibid. *Restant post hos* AVTHENTICOS *S. Scr. Libros,* SEX *non reticendi Libri Sap. Ecclesiastici, Tob. Jud. & uterque Maccab. Liber: qui etsi ad* SVBLIMEM ILLAM PRÆCEDENTIVM DIGNITATEM *pervenire non potuerunt propter laudabilem tamen & pernecessariam doctrinam ab Ecclesia suscipi meruerunt. Super quibus vobis commendandis me laborare opus non est. Nam si Ecclesia alicujus precii apud vos est, ejus auctoritate aliquid, saltem* PARVM QVID, *à vobis suscipiendum est.* [e] Ibid. *Succedat tamen Sacrorum Librorum auctoritas, & tàm* CANONIS DIVINI, *quàm* ALIORVM VOLVMINVM EI COHERENTIVM, *& ab Ecclesia traditorum clarisuus sonus.* [f] Ibid. *Quas hæretici quidam, & Catholici nostri temporis negarunt, (viz. preces) pro Mortuis.*

For

For the dead: Which he would never have done, but that he knew full well, *the Church* in his time held none of *those Books* to be *Canonical Scripture*. But [g] *Pope Pius* the fourth, and his *New Workmen* in the *Church* at [h] *Trent* have broken down this *Partition wall* between the *Divine* and the *Ecclesiastical Canon*, which *all Ages* kept up, before them.

Anno Dom. 1140.

CXXIII. HUGO *de S.* VICTORE, a *Canon Regular*, and a *Saxon* by Nation, was about this time Abbot of *S. Victor's* at *Paris*; whose knowledge in the *Scriptures* hath [i] been held equal to S. *Augustines*, and his Authority [k] at the *Sorbon* set above *Thomas Aquinas* himself. It is confess'd by [l] *Serarius* the Jesuite, that this *Abbot* was altogether of our minde in setting forth the *Canon of Scripture*. For in divers places of his *Works* he doth formally and amply maintain, that there are no more Books of the *Old Testament*, then we now receive (as *He* and the *Church* in his time did) for *Divine* and *Canonical*. [m] *Five* several times he setteth down the *Catalogue* of them all; whereof it will be sufficient here to consider *Two*. In his [n] *Book* of *Sacred Writers*, having first begun to say, "That *all Divine Scripture* is contain'd in *Two Testa-*"*ments*, the *First* whereof comprehendeth the 5 *Law* "*of Moses*, the 8. *Prophets*, and the 9. *Hagiographa*, he enumerateth them every one in order, as *S. Jerome* doth in his *Prologue*; "concluding, that they make "altogether XXII in *Number*. Whereunto he [o] subjoyneth those others of *Wisdom*, *Ecclesiasticus*, *Tobit*, *Judith* and the *Maccabes* with this note upon them, "That though they be *Read* and used in the *Church*, "yet they are *not written* in the *Canon*: computing

[g] In Bulla professionis fidei.

[h] Sess. 4.

[i] Trithem. in Chr. Hirsuagiensi.

[k] Artic. Parisien. contrà Joh. de Montesono.

[l] Serar. in Tobiam, Proleg. 5. & in Maccab. præloq. 3.

[m] Hugo de Sancto Vict. *Tom.* 1. *de Scripturis, & Scripteribus Sacris, c. 6. Tom.* 2. *Excerptionum priorum lib.* 2. *c.* 9. *Tom.* 3. *Eruditionis didascalicæ, lib.* 4. *c.* 2. Item, *Erud. Theolog. in spec. Ecclesiæ, cap.* 8. Item, *Prologo in Libr. de Sacram. cap.* 7.

[n] Hugo de S. vict. de Scripturis & Scriptor. Sacris, cap. 6 *Omnis Divina Scriptura in duob. Testamentis continetur, veteri videlicet & novo.—V. T. continet Legem, Prophetas, & Hagiographa.* Enumeratis Libris singulis, concludit, *OMNES ergò fiunt Numero XXII.*

[o] Ibid. *Sunt præterea alii quidem Libri, ut Sapientia Salomonis, Liber Jesu filii Sirach, & Judith, & Tobias, & Libri Maccabæorum, qui leguntur quidem,* SED NON SCRIBVNTVR IN CANONE.

a them

[a] them among the Writings of S. *Ambrose*, S. *Augustine*, and *other Fathers* of the *Christian Church*; which were otherwhiles *publickly read* in Assemblies, as well *as they*. In the same Book [b] he calleth them (as we usually do now) *Apocryphal Writings*; and in another, [c] such as have *no Canonical Authority*.

[a] Ibid. *S. Patrum Scripta, id est, Hieronymi, Augustini, Ambrosii, Gregorii, Origenis, Bedæ, & aliorũ Doctorum, in Textu Divinarum Scripturarum non computantur, quemadmodum in V. T. & tamen leguntur, ut*

ut diximus, quidam Libri sunt, qui NON SCRIBVNTVR IN CANONE, *Sapient. Salom. & cæteri.* [b] Ibid. cap. 12. *Apocryphi sunt.* [c] Erud. in Spec. Eccl. cap. 8. *Sunt in V. T. alii Libri, qui leguntur, sed in Canone Auctoritatis non scribuntur, ut Liber Tobiæ, Judith, &c.*

CXXIV. Contemporary to him was RICHARDUS *de* S. VICTORE, a Scottish-man, and a *Canon Regular* in the same Abby of S. *Victors* at *Paris*, where he was sometimes likewise the *Prior* among them; Many learned and excellent writings of his are extant, and among the rest his *Collections*, or [d] *Four Books* of *Excerptions*, wherein he followeth his fellow *HUGO* for [e] the *Number* of the *Canonical Books* of *Scripture* in all things, adding with him, that the others of *Wisdom*, *Ecclesiasticus*, *Tobit*, *Judith*, and the *Maccabes* had not the *Authority* of the *Canon*, though they were priviledged to be *Read* in the *Church*. Which is the same thing that *we* say still in our *Articles of Religion*. S. *BERNARD* giveth us no *particular Catalogue* of the *Scriptures* in all his *Works*: but he lived in great *amity* and *unity* with these *Three last Authors*, and we may justly presume, that neither *He*, nor any *Doctor* of the *Church* in his time was of other minde.

Anno Dom. 1145.

[d] Qui illi ab omnibus attribuuntur, præter unũ *Bellarm. lib. de Scriptor.* ubi absque causa probabili de Authore ambigit.

[e] Rich. de S. vict. Excerpt. l. 2. c. 9. *Libri V. T. sunt XXII. Alii non habentur in Canone; tamen leguntur, ut & Scripta Patrum, Hi sunt Sapient. Eccluſ. Tob. Jud. & Libri Maccab.*

CXXV. Among the *Greeks* in this Age lived PHILIP the SOLITARIE, whose *Rules of Christian life* we have in the *Colen-Bibliotheque* of the Ancient writers, published and translated by *Pontanus*, together with the Notes that *Michael Psellus*, *Phialite*, and *Gretser* made upon that Treatise. [a] Wherein he re-

Anno Dom. 1145.

[a] Philip. Sol. Dioptræ sive Regulæ, l. 4. c. 19. *Ità per gratiam docefacti, purgati, & Spiritu corroborati Sermones Divinos ediderunt, & Libros Omnes numero Sexaginta compoſuerunt, XXVII N. T. & reliquos V. T.*

duceth

duceth the *Books* of the *Old* and *New Testament* to the Number of *Sixty*. From which number taking XXVII belonging to the *New Testament* (for so many there are,) the Remainder will be but XXXIII for the *Old*. And out of that *Number* as we made the Accompt clear [a] before) must our *Apocryphal Books* necessarily be excluded. For the Cavil of [b] *Gretser* against that Accompt, is grounded upon nothing else, but the negligence of the *Printers*, or the false Copie that *Phialite* and [c] *Pontanus* followed, when they change *one Number* into *another*, and divide *Sixty* into XLVI of the *Old Testament*, and XXVII of the New; which is XIII more then the *whole* will contain.

a Suprà, num 102. in Antioch.
b Gretf. def. l. 1. c. 18.
c Ja. Pontanus præf. ad Lector. *Magnoperè vellem Phialium illum in ista emendatione accuratius egisse.*

Anno Dom. 1150.

CXXVI. This was the Age, wherein lived GRATIAN, a Monk of *Bononia* in *Italy*, (who out of certain and uncertain, true and suppositious Writings made up his *Concordance of disagreeing Canons*, which we now call his *Decree*;) and PETER LOMBARD, the Bishop of *Paris*, (who for his *Systeme of Divinity*, collected out of *many Sentences* that he found dispersed in the *Fathers*, was stiled *the Master of the Sentences*;) and PETER surnamed COMESTOR, (a Priest of the Church of *Troyes* in *Champagne*,) so called, because he was [d] held to be *Heluo Librorum*, that is, a *Great devourer of Learning*. There was [e] a *Report* spread about the World, That these *Three Men* were all the *Sons* of *one adulterous Woman*, who when she came to die, refus'd to shew any *Repentance* for her *fault*, because she had been the *Mother* of such excellent and admired *persons*, as they all proved to be; which she thought a sufficient *Recompence* or *Excuse* for her *sin*. Yet all this was a [f] devised and a flying *Tale*, having no certainty or *Truth* in it. For they were so far from being *Brothers*, that they were of *several Nations*, and hardly Contemporaries, the one

d Trithemius in Lib. de Scriptor.
e Antonin. Sum. histor. Tit. 18. c. 6. *A quibusdam prædicatur in populis, quòd hi Tres solennes Viri fuerunt Germani fratres ex adulterio nati. Quorum Mater cùm in extremis admoneretur, ut in confessione criminũ, quæ perpetrâsset, hoc fateretur, respondisse dicitur, Adulteriũ quidẽ grave peccatũ esse, sed tamen quoniam videret, Tres suos filios tam magna esse Lumina Ecclesiæ, se pœnitere non posse.*
f Anton. ib. *Sed hoc non reperitur Authenticũ. Imò non fuerunt contemporanei, etsi vicini tempore. GRATIANUS enim fuit ante ALIOS DUOS.*

one an *Hetrurian*, the other a *Lombardine*, (from whence he had his Name,) and the third a *Frenchman*, every one born of a several *Mother*.

CXXVII. But PETRUS COMESTOR abbreviated the Histories of the *Bible*, and call'd it the *Scholasticall History*. Where in his † Preface upon *Josuah* he reciteth the *Books* of the *Old Testament*, and divideth them into their *Three Orders*, as *S. Hierome* and the *Hebrews* do, without saying, or insinuating so much as by one word, that the *Christian Church* had any *other Canon*, which differ'd from the *Hebrew*. [a] In the first order be the *Five Books of Moses*; in the second, the *Eight Books* of the *Prophets*, and in the third, the *Nine Books*, that *Remain*, of the *Hagiographa*. If *Comestor* had known any more, that yet *Remain'd* of the *Old Testament*, he would never have been so perfidious to *himself* and the *Christians*, for whose use and benefit alone he wrote this his *Scholastical History*, as not to name any one of them. But clear it is, that he affirmeth absolutely, as well in his own sense, as in the sense of the *Old Church*, That after the V Books of the *Law*, and VIII of the *Prophets*, there *Remain* but IX more for the *first Testament*. Among which the VI debated Bookes can have no room. Otherwhere, when he cometh to speak in particular of the *Book* of *Tobit*, he saith expressly, [b] That *it is in no order of the Canon:* and of *Judith*, That *S. Jerome*, and the *Hebrews*, lodge it among the *Apocrypha*, and That it was but a [c] *fault in the Writer*, to say, they placed it among the *Hagiographa*. Besides all this, he is bold to call the Story of *Bel*, and the *Dragon*, a [d] *Fable*, and to say, That in the History of *Susanna*, all is not so *true* as it should be; which certainly he would never have said of any *Canonical Part* of *Scripture*.

CXXVIII. There is a certain *Scholiast*, that maketh

Anno Dom. 1170.

† Petr. Comestor. præf. in hist. Josuæ, *Hebræi distinguunt V. T. in Tres ordines. Primum vocant Legem, Secundum Prophetas, et Tertium Hagiographa.*

a Ibid. *In Lege V. Libr. Moysis. In Prophetis VIII. In Hagiographis IX Libr. V.T. qui* SUPERSUNT.

b Idem, præf. in hist. Tobiæ. *De Nullo Ordine est.*

c Vide suprà, num. 73. ubi citatur *Glossa Ord.* & in ea *P. Comestor.* p. 142.

d P. Comestor præf. in Dan. & cap. 13. Item apud *Perer*, ib.

Annotations and *Additions* to this *Scholastical History* of *Comestor*. And being somewhat troubled at what was there said concerning the *Number* of the *Hagiographa*, that they were but *Nine*, and that no mention at all is made of the *debated Books* that were afterwards *annexed*, and admitted to be *Read in the Church*, he setteth *this* [b] *Note* upon *Comestors Preface*, "That "indeed the Books of *Wisdom*, *Ecclesiasticus*, *Judith*, "*Tobit*, the *Pastor*, and the *Maccabes*, be all *Apocryphal*, "because the *Author* of them is not known, (that is to say, [c] whether they were indited by the *Spirit of God*, or of *Men only*,) "but for as much as there is *no* "*doubt* made of their *verity*, the *Church hath received them*. Where he doth not say, that the *Church* hath altered the *Nature* and *Condition* of them, so, as to make them *Canonical Books* of *Scripture*, which were *dubious* and *Apocryphal* before, but that it hath *received* them only as *Books* to be *read* for *instruction of manners*, and for the knowledge of divers *Ecclesiastical Histories*, and *Occurrences*, not for *grounding* of any *Articles of Faith* upon them. For otherwise, the *Pastor of Hermes*, (reckoned here by this *Scholiast* among the rest,) which in former [d] Ages the *Church*, in some other places, permitted to be *publickly read* to the people, would augment the number of the *New Canonical Books*, beyond the Accompt of the Masters at *Trent* themselves.

b Addit. ad P. Comestor. præf. in Josuam. *Sapientia, Ecclesiasticus, Judith, Tobit, Pastor, Maccab. APOCRYPHA sunt, quia AUTOR Eorum ignoratur. Sed quia de veritate eorum non dubitatur, ab Ecclesia recipiuntur.*

c Glos. ordinnar. in Prolog. *Inter quos tantum distat, quantum inter CERTUM & DUBIUM. Nam CANONICI sunt confecti SP. S. dictante; NON-CANONICI autem sive APOCRYPHI nesci ur quo tempore, quibusve AUTHORIBUS sint editi.*

Item, Tostat. præf. in Matth. q 3. *De AUCTORIBUS enim horum non constat Ecclesiæ, an SPIRITV S. dictante scripserint.* d Vide supra, Num. 60.

An. Dom. 1174. CXXIX. In *Comestor's* time lived JOHN BELETH, a Doctor of Divinitie in the Schooles at *Paris*; who, in his *Book* of *Divine Offices*, declaring in particular what *Lessons* were then *read in the Church*, according to the *Several Seasons* of the *yeer*, after the *Three Books* of *Salomon*, he nameth the *Other*

Other Two [a] of *Wisdom*, and the Son of *Sirach*; and he noteth them to be *Apocryphal*. But when he declareth in general, *what Books* are contained in the *Bible*, he [b] putteth *Tobit* and the *Maccabes*, together with *Philo* and *Ecclesiasticus*, into the *Apocryphal Number*: and saith plainly, that though the *Church alloweth them*, (that is, to be *Read*,) yet *she receiveth them not*, (that is, among the *Canonical Scriptures*.) where, if *Lauriman's* Copie, (which he followed in setting out *Beleth*) had been *good*, as he [c] complaines that it was in many places very bad, we might have had the *Book* of *Judith* added to them, and left out among the *Hagiographa* before. For it is manifest, that in all this Chapter *Beleth* intended to follow *S. Jerome*, whose *Catalogue* of *Scriptures* was then only received in the *Church* for *Authentick* and *Certain*.

a Joh. Beleth. d div. offic. cap. 62. *A Calendis igitur Augusti usque ad Septembrem leguntur Tres Libri Salomonis, et* DVO *Sapientiæ,* QVI SVNT APOCRYPHI.

b Idem, c. 60. *Sunt autem* XXII *volumina V. T. V Libri Mosis; sunt præterea à quibusdam pacto enumerantur, Jos. Judic. cujus extrema pericope pars est Libri Ruth* (vitium est hic Scriptoris, nam debuit dicere, cujus extrema pars est *Liber Ruth*,) *Sam. Reg. Isaias, Jerem. Ezech.* (Dan.) *et sub uno volumine* XII *Prophetæ minores. NOVEM, quæ deinceps sequuntur, reputantur Hagiographa, ita tamen ut sint Authentica, nimirùm Psalm. Job, Tres Libri Salomonis, Paralip. Judith* (rursùs vitium Scriptoris) *& Ester. Quatuor tandem* APOCRYPHA, *Tob. Maccab. Philo, & Jesu Sirach, qui appellatur Ecclesiasticus. Verum hos quatuor quidem* NON RECIPIT EBCLESIA, *tamen eos approbat, quiâ argumentum ferè habeant Librorum Salomonis, etiamsi eorum Auctores pro certo ac verè non sciat. Alios Duos credimus* EZRAM *composuisse, qui* TOTAM BIBLIOTHECAM *veteris Testamenti restituit, cum à Babyloniis esset combusta.* *c* Corn. Lauriman. in præf. ad pium Lectorem *Codex MS. ita arctis ac pressis characteribus fuit exaratus, ut legere admodùm mihi fuerit difficile, usque adeò, ut sæpenumerò, si quam sententiam elicere voluissem, debuerim profecto divinare.*

CXXX. Among others, that were famous in this Age, we have IOHN *of* SALISBURY, born and brought up there in the *Church of England*, but afterwards made Bishop of *Chartres* in *France*; a man as [a] highly honor'd for his learning as any in his time; who in one of his [b] *Epistles* handling this matter at large, professeth to follow "*S. Jerome* herein before

An. Dom. 1180.

a Baron. ad Ann. 1181. Sect. 16.

b Joh. Sarisbur. Ep. 172. *Quiâ ergò de* NUMERO *Librorum Diversas & multiplices lego Patrum Sententias, Catholicæ Ecclesiæ Doctorem Hieronymum sequens, quem in constituendo literæ fundamento probatissimum habeo, sicut constat esse* XXII *literas Hebræorum, sic* XXII *Libros V. T. tribus distinctos ordinibus* INDUBITANTER CREDO. *Et sic colliguntur in summa* XXII *Libri V. T. licet nonnulli Librum Ruth, & Lament. Jerem. in Hagiographorum numero recenseant, ut in* XXIIII *Summa omnium dilatetur.* *c* Ibid. *Liber verò Sapientiæ, & Ecclesiasticus, Judith, Tobias, & Pastor, ut idem asserit,* NON *reputantur in* CANONE, *sed neque Maccabæorum Liber, qui in Duo volumina scinditur, quorum primus Hebræorum redolet eloquentiam, alter Græcam, quod stilus ipse convincit.*

"all others, and *undoubtedly* to *believe*, that there are "but *XXII Books* in the *Canon* of the *Old Testament*. "All which having named in order according to "their *Several Classes*, he concludeth, that neither the "*Book of Wisdom*, nor *Ecclesiasticus*, nor *Judith*, nor "*Tobit*, nor the *Pastor*, nor either of the *Maccabes*, "are to be reputed *Canonical*. Which is a cleer *Testimonie* for us, without any *Contradiction* to be made against it.

An. Dom. 1190.

CXXXI. In this Bishoprick at *Chartres*, PETER the Abbot of *La* CELLE at *Troyes*, was *John of Salisbury's* Successor. And as he followed him in his *office*, so did he in his *Doctrine*, concerning our present *Question*. For [a] in a *Treatise* that he wrote of the *XXIIII Loaves* and the *Tabernacle*, making divers allusions to that *Number*, his last is, that *So many* are the *Books* of the *First Testament*.

[a] Petri Abbat. Cellensis lib. de Panibus, cap. 2. *Hic enim numerus (XXIIII) tam filiorum Jacob, quàm Apostolorum Christi duodenarium numerum duplicatum significat. Sub hoc etiam numero Libri continentur V. T. plenaris igitur institutio animarum præbatur ex hoc numero Librorum.*

An. Dom. 1192.

CXXXII. THEODORE BALSAMON, the *Patriarch of Antioch*, in his [b] *Commentaries* upon the *Councell of Carthage*, referreth, for the *Number* of *Canonical Books*, (as *Zonaras* did before) to the *Apostolical Canons*, the *Councel of Laodicea*, and the Epistles of *Athanasius*, *Nazianzen*, and *Amphilochius*, who reckon no more then we doe. And here an End of *this Century*.

[b] Theod. Balsa. in in Conc. Carthag. Can. 27. *Quosnam Libros legi in Ecclesia oporteat, quære S. Apost. Can. LX. & LXXXV. Laodicen. Synod. Can. LX. S. Greg. Theologi ea quæ Metro scripsit, & S. Athanasii Canonica, & S. Amphilochii.*

CHAP.

Chap. XIV.

The Testimonies of the Ecclesiasticall Writers in the Thirteenth Century.

CXXXIII. WE are now come to the *Age*, wherein the *Mendicant Friers*, and the *Doctors*, that we usually term the *Schoolmen*, began first to set up in the World. Whose chief work was to studie, and to write Commentaries upon the *Master of the Sentences*. But because *He*, in all his *Four Books*, doth not any where propose a *Catalogue* of the *Scriptures*, nor give his *Interpreters* any occasion to treat of that *particular Question*, for the most part they all passe it over in silence, & take no notice of it. Yet nevertheless *divers* there be among them, that have *Glossed*, and *Commented* upon the *Scriptures* themselves, some upon the *whole Bible* together, and some upon *several parts* of it. *An. Dom.* 1200.

CXXXIV. The *First Authors* of the ORDINARY GLOSSE upon the BIBLE, although it be not so well and certainly known, what *particular persons* they were; (for [a] *Antoninius* the Archbishop of *Florence*, and [b] *Gaguinus* the General of his Order in *France*, make *Alcuin*, our own Countryman, to be the first beginner of it; but [c] *Trithemius* and [d] *Sixtus of Sienna* give that honour to *Strabus*, (both whom we produced as *our Witnesses* before;) yet this is certain, that whoever began it, *others* had by [e] *this time* much augmented it, and that it was *now* with a *general Consent* and Applause of all the *Pastors* and *Doctors* in the *Western Churches*, received, as a *Work* of special use

a Part. 2. Tit. 4. c. 15
b Hist. de Orig. & Reg. Franc. lib. 4. cap. 1.
c De Script. Eccl.
d Bibl. lib. 4.

e *An. Dom.* 1200.

use and benefit, for the better knowledge and understanding of the *Holy Scriptures*, and for the clearer setting forth of the *common Doctrine*, and *Religion* then professed among them; for the *Abuses in Religion* (whereof the new *Canonizing* of *Apocryphal Scriptures*, is one) were not *yet* become the *Doctrines of the Church*, as the New-Councel at *Trent* hath *since* ordered them to be.

CXXXV. In this GLOSSE upon the BIBLE we have a *Preface*, wherein [a] First, the *Composers*, and *Defendors* of the *Trent-Canon*, are branded (beforehand) with *Ignorance*, and a worse matter, for holding *all the Books*, that are contained and put into *one* "*Volume* of *Scriptures*, together, to be of a *like* and "*equal Veneration*, or that they ought so to be received in the *Church*. Secondly, "The *Canonical Books* "are there distinguished from those which be *not Ca*-"*nonical*, and as [b] great a difference made between "these *Two*, as between that which is *Certain*, and "that which is *Doubtful*; For the *Canonical* were "written by *the Inspiration* of the *Holy Ghost*, but who "were the *Authors* of the *other*, or at *what time* they "were written no man can tell. Thirdly, we are there inform'd, [c] "That the *Church permitteth the reading* "of the *Apocryphal Books*, only for *devotion* and *instru*-"*ction of manners*, but not for any *Authority* that they "have to *conclude Controversies* in *matters of Faith*. Fourthly, That [d] there be "but *XXII Canonicall* "*Books* of the *Old Testament*; and what *Books* soever "there be *besides*, that they ought to be put among "the *Apocrypha*. This was the judgement of all *lear*-

[a] Gloss. Ord. Præf. de Libris Bibl. Canonicis & Non-Canonicis. *Quid sunt multi, qui, ex eo quòd non multam operam dant Sacræ Scripturæ, existimant, OMNES LIBROS, QUI IN BIBL. CONTINENTUR, PARI VENERATIONE* (quæ sunt verba Conc. Trid. Sect. 4.) *esse Reverendos atq; adorandos, NESCIENTES distinguere inter LIBROS CANONICOS & NON-CANONICOS, quos Hebræi inter APOCRYPHA computant; unde sæpè coram doctis RIDICULI videntur, &c.*

[b] Ibid. *Inter quos tantum distat quantum inter CERTUM, & DUBIUM. Nam CANONICI sunt confecti SPIRITU SANCTO DICTANTE; NON-CANONICI autem, sive APOCRYPHI, nescitur quo tempore, quibusve Auctoribus sint editi.* [c] Ibid. *Ecclesia eos legit, & permittit, ut ad devotionem, & ad morum informationem à fidelibus legantur; Eorum tamen auctoritas ad probandum ea, quæ veniunt in dubium aut in contentionem, & ad confirmandum Ecclesiasticorum Dogmatum auctoritatem, non reputatur idonea.* [d] Ibid. *Sunt igitur Libri Canonici V. T. XXII. Quicquid autem extrà hoc est, (de V. T. loquor) ut dicit Hieronymus, inter APOCRYPHA est ponendum, &c.*

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ned Men, and the *Common Belief* of the *Church*, in thoſe dayes; wherein if any *particular* or *private perſons* were of another minde, they are here condemn'd of ignorance, and want of knowledge in the *Scriptures*.

CXXXVI. Which judgement is not only here declar'd, and propos'd by the *Authors* of this *ordinary Gloſſe* themſelves; but confirm'd likewiſe by the *Teſtimonies* of the *Ancient Fathers*; among whom, though the chiefeſt atteſtations which they bring, are out of *Origen*, S. *Jerome*, and *Ruffin*, yet they take notice of S. *Auguſtine* alſo, and of his diſtinction between thoſe *Apocryphal* or *Eccleſiaſtical Books*, that are of *greater Authority*, (which therefore he putteth into his *larger Catalogue*) and thoſe that are of a * *leſſer accompt*, (which therefore he leaveth out;) But whatſoever S. *Auguſtine* had ſaid, the *common conſent* of *the Church* now was, to acknowledge no more *Books* for *Canonical Scripture*, then thoſe that *Ruffin*, and S. *Jerome*, had received from their *Anceſtors*, and recorded to *Poſterity*. In which regard, when they come to the ſeveral Books of *Tobit*, *Judith*, *Wiſdom*, *Eccleſiaſticus*, and the *Maccabes*, they prefix this *Title* to them all, [b] "*Here beginneth the Book of Tobit, which is not in* "*the Canon. Here beginneth the Book of Judith, which is* "*not in the Canon. Here beginneth the Book of Wiſdom,* "*which is not in the Canon. The Book of Eccleſiaſticus*; "*The Firſt, and the Second Book of the Maccabes*; *which* "*are not of the Canon.* Which is to *write* this *diſtinction*, that we now maintain, with a *Pen of Iron*, that it might *never* be forgotten.

* *Baruch*, and the 3 and 4 of *Eſdras*.

b Gloſſa Ordinar. *Incipit Liber Tobiæ, qui non eſt in Canone.*

Incipit Liber Judith, qui non eſt in Canone.

Incipit Liber Sapientiæ, qui non eſt in Canone.

Incipit Liber Eccleſiaſtici, qui non eſt de Canone.

Incipit primus Liber Maccabæorum, qui non eſt in Canone.

Incipit Secundus Liber Maccabæorum, qui non eſt in Canone.

CXXXVII. And to this purpoſe, before *all their Bibles*, and all their *Gloſſes*, or *Commentaries* upon the *Bible*, they were wont *then*, (as moſt an end the cuſtome is to do ſtill,) to ſet S. *Jeromes* [a] *Epiſtle* to *Paulinus* concerning *all the Books* of *Scripture*; which is a ma-

a Hoc Titulo. *Epiſtola Hieronymi ad Paulinum Presbyterũ de OMNIBUS S. HISTORIÆ LIBRIS.*

a manifest argument, that they intended to give *every Reader* warning, and direction, at the beginning, not to confound the *Apocryphall* and the *Canonicall Scriptures* together, or to *receive* and *read* them *all* with *one* and *the same veneration*, as the *Pope* and his *Councel* hath lately commanded the World to do. And therefore [b] *Becanus* the *Jesuite* leap'd over these Mens heads clean, when he stretch'd so far at once, with his *Trent-Tradition* in his hands, from Pope *Eugenius* to *Gelasius*; for in *this Age* the *Church* knew no such *Tradition*, nor in *any Age* between, which was not much lesse then a *Thousand years* together. Of [c] *Gelasius* we have said enough already, and of Pope [d] *Innocents* pretended *Decree* before him. If there had been any such *Authority* in those *Papal Constitutions*, as is *now* given to them, why were not the *Rescripts* of *Innocent* and *Gelasius* set before all the *Bibles* ever since, rather then the *Epistle* of *S. Jerome* to *Paulinus*? But since *their* times, it hath been the *constant Practice* of the *Latin Church*, to prefer *S. Jerome* not only before *them*, but before *S. Austin*, and the *Councel of Carthage* and all: for [c] herein he excelled *all the Doctors* of the *Church* besides. *F. Leander* of *S. Martins* in *Doway* (who was Mr. *Jones* sometimes a Student of *S. Johns Colledge* in *Oxford*,) in his *Preface* before the * last Edition of the *Ordinary Glosse*, and *Lyra's Commentaries* upon the *Bible*, at *Antwerp*, confesseth, "That by the *Consent of Times*, and the *com-* "*mon judgement of the Church*, *S. Jeromes Prologue* hath "been usually affix'd to the *Scriptures*, and that upon "most *weighty* or *important Reasons*. What those *Reasons* were *he* explaineth not; but a [f] *better Man* then *he* hath done it before him, who avoweth *S. Je-* "*romes* distinction between the *Canonical* and *Apocry-* "*phal Books* of the *Old Testament*, to have been *made* "and *continued* by the *Universal Church*, both before "*Christs*

[b] vide num. 87.

[c] Num. 86.
[d] Num. 83.

[e] Tostat. in 1. cap. Matth. ad ver. 12. & seq. *Magis credendum est Hieronymo, quàm Augustino, maximè ubi agitur de V. T. & de Historiis; Nam in hoc ipse excessit Omnes Doctores Ecclesiæ.*

* *Anno* 1634.

[f] Idem, defensorii parte 2. cap. 23. *Tres Gradus Librorum V. T. distinguuntur à B. Hieronymo in Prologo Galeato.—Ista distinctio facta est ab ECCLESIA UNIVERSALI, quæ CONCORDITER tenet illam distinctionem factam à B. Hieronymo. Nam ista tenebatur à Judæis fidelibus ante Christum, & fuit POSTEA CONTINUATA in ECCLESIA.*

"*Christs* coming, and ever *after*. What the same *F. Leander* therefore addeth in his *Commentary* upon *S. Jeromes Prologue*, [a] "That *at the time* when he "wrote it, (*that*, and his *other Prologues*) he had not "*yet* been acquainted with the *judgement* and *Decree* "of the *Church*, which *Pope Innocent* not long after "set forth in his *Epistle* to *Exuperius*, as he was there-"unto moved both by the *Synodical Epistle* of the *A-*"*frican Councel*, and by *Letters* from *Exuperius* him-"self; In which Decree, the *Books* of *Tobit*, *Judith*, "*Wisdom*, *Ecclesiasticus*, and the *Maccabes*, are *Cano-*"*niz'd*; And, that there is *no doubt*, but S. *Jerome* "would have *admitted the Authority* of *this Decree* if he "had *known* it: All this is nothing else, but so much said to *little purpose*, or rather to *none* at all.

[a] F. Leand. in Commentar. suo ad Prol. Galeat. *Sanctus Doctor quum Prologos istos in Sacras Scripturas à se conversas scriberet, Nondùm judicium & decretum Ecclesiæ legerat, quod aliquantò post ab Innocentio Papa primo in Epistola ad Exuperium prodierat; quem Pontificem ad Canonē consignandum movit tum Africana Ecclesiæ Synodalis Epistola*, (But if the *African Synode* wrote any *Epistle*, it was to *Boniface* (vide nu.) divers yeers after *Innocent* was dead, and not to *Innocent* himself,) *tùm etiam ipsius Exuperii ad eum missæ Litera. In eo autem decreto Pontifex Sapient. Ecclesiasticum, Tob. Jud. & Mac. Libros Sacro Canoni annumerandos esse docuit. Nec dubium est, quin* D. *Hieronymus Decreti hujus auctoritatem admisisset, si ipsum ei videre contigisset.*

CXXXVIII. HUGO CARDINALIS was a *Dominican*, or one of the *Friers Preachers*, and the [a] First of that *Order*, that ascended the *Chayre*, and became a *Doctor of Divinity*; the first *Frier* [b] that was made a *Cardinal*; and the first Man, [c] that (with the help of *five hundred Friers* more) gathered together the *Concordances of the Bible*, which have been since his time, by the industry of *divers men*, very much augmented. In the *Commentaries*, that he wrote upon *all the Scriptures*, (which were then universally received, and applauded,) we finde him still preserving and keeping up the *Common distinction* between the *Canonical* and *Ecclesiastical Books*; for otherwhiles he sayes, "[d] That *Ecclesiasticus*, *Wisdom*, *Judith*, *Tobit*, "and the *Maccabes* are *Apocryphal*; sometimes, that "they are *dubious*; sometimes, [e] that they are *Not*

An. Dom. 1244.

[a] Henr. Gandav. de Scriptor. c. 40.
[b] Platina, & Onufr. in Innocent. 4.
[c] Antonin. Sum. hist. tit. 19. cap. 5. Mariana de Reb. Hisp. lib. 13. cap. 2. *Bibliorum Concordantias, infinitum penè opus, primus excogitavit & 500 Monachorum ope adjutus perfecit.*

[d] Hugo Card. Prol. in Josuam. *Restant Apocrypha, Jesus, Sapientia, Pastor; Et Machabæorum Libri, Judit, atque Tobias. Hi, quia sunt dubii, sub CANONE non NUMERANTUR. Sed quia veræ canunt, ECCLESIA suscipit illos.* [e] Idem, in Prol. Tobiæ.

"*Canonical*; and otherwhiles, [b] that they are *not* "*received by the Church* for *proving any matters of Faith*, "but for *information of Manners*. And for the *Canonical Books* themselves, he altogether followeth *S. Jerome*, *Comestor*, and the *Glosse*, accompting them in the *same Order*, that they did, and making [c] the *Old Testament perfect* by them.

[b] Idem, in Prol. Galeat. *Non ad probationem fidei, sed ad morum institutionem. Defendit enim S. Scripturam contrà illos qui inducunt APOCRYPHA pro VERIS.*

[c] Idem, Prol. in Jos. *Lex vetus his Libris PERFECTE TOTA tenetur.*

An. Dom. 1270.

CXXXIX. THOMAS AQUINAS, who is reckoned to be the *chiefest Doctor* among all the *Schoolmen*, was likewise one of the *Preaching Friers*, that made a difference between these *Two sorts* of *Books*, and kept up *S. Jeromes* Doctrine, which was then generally received in the *Church*. For [d] in his Commentaries upon *Dionysius*, reckoning *Philo* to be the Author of the *Book of Wisdom* (whether truly or no, it skills not,) he putteth *that Book* into the same rank and order with the writings of *Ignatius* and other *Ecclesiastical Persons*, "that have left *Sacred Tractats*, though *no Canoni-* "*cal Scriptures*, behinde them; and thereupon concludeth, *that the Book* of *Wisdom* was not *yet held* to be a "*part* of the *Canon*. Again, [e] he termeth the story of *Bel and the Dragon* a *Fable*; and of *Ecclesiasticus*, (when [f] he cometh to answer those words, "where *Samuel* "is said to *appear*, and *to prophecie after his death*,) he speaks so *faintly*, that no man can judge by his *Exception*, he held and believed it, to be of any *Divine* or *Canonical Authority*. All which, though *Canus* will "by [g] *no means endure* to be said of *Aquinas*, yet he

[d] Thom. Aquin. in Dionys. de div. Nom. cap. 4. lect. 9. *Dicit ergò primò, quod quibusdam Doctorum, qui Sanctos Sermones tractaverunt, licet CANONICAS SCRIPTURAS non conderent, visum est, quòd nomen Amoris convenientius esset rebus divinis, quā nomen dilectionis. Unde Ignatius Martyr dicit, Meus Amor, id est, Christus in quo totus meus Amor est, Crucifixus est. Et Philo dicit in Libro quem fecit de Sapientia, Amator factus sum pulchritudinis ejus. Sap 8. 2. Ex quo patet, quod Liber Sapientiæ, nondum habeatur inter Canonicas Scripturas.*

[e] Thom. in Dan. c. 13. *Tertia pars est incidentalis, continens duo ultima Capita, in qua ponitur Susan. Hist. & Belis ac Draconis Fabula.* [f] Idem, Sum. Par. 1 q. 89. art. 8. ad 2. *Vel illa apparitio fuit procurata per Dæmones, SI TAMEN ECCLESIASTICI AUTORITAS NON RECIPIATUR propter hoc, quòd inter CANONICAS SCRIPTURAS apud Hebræos non habetur.* [g] Canus in locis, lib. 2. cap. 11. Sect. Quid Ecclesiasticum? *Nam quòd D. Thomas in eam Sententiam advocatur, id FERENDUM NULLO MODO est. Ut ex 1. Parte, q. 1. art 3. colligere licet, & ex Commentariis in 4. cap de divinis Nominibus. Sed in illa quæst. 89. nihil de suo dixit, quin ad verbum retulit Augustinum.* Objecerat sibi *Canus* (cap. 10) *quòd nec D. Thomas de Ecclesiastico certus est.*

knows

knows not how to help it, nor to bring any good argument againſt it. For that which he brings firſt out of the *firſt part* of *Aquinas*'s *Sum* (" where the *Book* of " *Wiſdom* hath the honourable Title of a *Holy Scripture*, or *Sacred Writing* given to it, which is no more then many times hath been given to other *Eccleſiaſtical* writings) we have anſwered [a] before. Then that which he brings out of the *Commentaries* upon *Dionyſius*, is altogether [b] againſt him. And that which he pretends to be brought out of *S. Auſtin*,) (though *Aquinas* maketh no mention of *S. Auſtin*,) will be no leſſe againſt him, then if *Aquinas* had ſaid it himſelf, as it is moſt manifeſt he did. But there is a [c] *greater Man* then *Melchior Canus*, that hath long ſince given us *Thomas* of *Aquin's* Teſtimony, out of his *2a 2æ*, (where peradventure this paſſage is not *now* to be ſeen, --for clipping of ſuch coyn hath been lately concluded to be lawful,-- but *Antoninus* in *his time* ſaw it, and read it there,) " that *theſe debated* " *Books* had *no ſuch authority* as the *other Sacred Scrip-* " *tures* had, whereby any man might *effectually argue*, " or *firmely prove* any *matter of Faith* from them. Beſides, there was a great *Thomiſt*, [d] who maintained it againſt *Catharin*, that there was *nothing more clear*, then that *Thomas Aquinas* was of this minde; and for proof thereof he ſends him to the *place* before cited. However therefore *Canus*, and *Catharin* were pleaſed to take it, it was the judgement of *other* Learned and unbiaſs'd Men, that this great *Schoolman* herein differr'd not from the *Doctors* of his own *Age*.

a Num. 7

b Suprà, hoc ipſo Num.

c Sanctus *Antoninus* (for *he* was alſo *Canoniz'd a Saint*, as wel as *Aquinas*) Part. 3. Tit. 18. ca. 6. Sect. Secundo & Tertiò. & 19. c. 5. in Summa Majori. *Idem etiam dicit Thomas 2a. 2æ. &* Nicol. *de Lyra ſuper Tobiam, ſcilicet, quòd iſti Libri non ſunt tantæ Authoritatis, ut ex dictis eorum poſſet efficaciter argumentari in his quæ ſunt* FIDEI, *ſicut ex* ALIIS LIBRIS SCRIPTURÆ SACRÆ. *Unde fortè habent authoritatem talem qualem habent* DICTA SANCTORUM *approbatorum in Eccleſia.* d Catharin. Annot. in Cajet. p. 54. impreſ. Paris 1535. *Scribis enim. Vis idem quoque tibi oſtendam ex S. Thoma, Aliquot ſcilicet Libros Sacros recipi quidem ab Eccleſia, qui tamen non ſunt* CANONICI, *neque idonei ad probandam* FIDEM, *quibus frequenter utitur in divino cultu? ſed ut magis tibi erubeſcendum ſit, hoc oſtendam ex Libro Eccleſiaſtici, quam tu manifeſto mendacio dixiſti eſſe Canonicum Secundùm Sententiam Thomæ. Vide S. Thomam, 1. parte, q. 89. art. ult. ad 2. ubi dicit, &c. Quid* CLARIUS DICERE POTUIT?

Anno Dom. 1275.

CXL. At this time, after *Gratian* had set forth his *Decree*, the *Canonists* that made their GLOSSES upon it, were in great accompt; and next the *Ordinary Glosse* upon the *Bible*, no Books were more esteemed then theirs. The *First* (or the * *Second* at least,) that *Glos's'd* the *Canon Law*, was JOHN SEMECA, commonly called TEUTONICUS, being a *German*, and the *Provost* of *Halberstade* there, in the *Duke* of *Brunswicks* Countrey. But *Alb. Krantzius* [a] gives him the honour, of writing his *Glosse* upon the *Decree*, before all *others*; and sayes, that *None* did it better after him. Howsoever this Testimony he hath both from [b] the *Pope*, and from his [c] *Cardinals*, that he was a *Pious* and a *Catholick Writer*. In this *Writer* then upon the *Canon Law*, [d] "the Books of *Wisdom*, "*Ecclesiasticus*, *Judith*, *Tobit*, and the *Maccabes* are "said plainly to be *Apocryphal*, though they be per- "mitted to be *Read*, adding, that the very *Reading* of "them, was, peradventure, not so *generally* neither, "received, and used in all Churches. Whereupon they were wont before *Luthers* time, and the time of the *Trent-Councel* to print it in the [e] *Margin* of this *Canon-Glosse*, "that the *Bible* had some *Apocryphall* "*Books* in it. Neither will the *Exceptions* of [f] *Driedo*, and [g] *Andradius* serve their turn, when they say, "that the *Glosse*, by the reason which it here gives for "excluding *these Books* from the *Canon* of *Scripture*, "may as well exclude the Books of *Job* and the "*Judges*, because it is not *certainly known* who was the "*Author* of them. For the *Glosse* intended not only

* Anton. Sum. Hist. Tit 18. cap. 6. initio. *Primus Glossator Decreti fuit Hugo seu Huguitio; Secundus qui glossavit fuit Johannes Teutonicus; & ista est Glossa Communis cum Textu.*

a Krantz. Saxon. lib. 8. cap. 27. *Johannes Semeca Teutonicus, insignis Juris Doctor, qui Primus ausus est glossare decretum, quod ante Eum Nemo, & post Eum Nullus excellentiùs fecit.*

b Greg. XIII. Præfat. in Decret. Gr. *Veteres Glossarum Authores, viri Pii et Catholici fuerunt.*

c Censores Cardinal. præmonit. ad Lector. *Quod ad Glossas pertinet, illæ Pios & Catholicos Auctores habuerunt.*

d Glossa in C. Canones, dist. 16. *Sapientia, Liber Ecclesiasticus, Judith, Tobiæ, & Maccab. dicuntur APOCRYPHI; & tamen leguntur, sed fortè non GENERALITER.* e Ibid. ad Marg. edit. Paris. 1510. *Biblia habet aliquos Libros APOCRYPHOS.* f Driedo. de dogm. Eccl. l. 1. c. 4. ad 9. difficult. *Nec admittenda est Glossa Juris Canonici, quandò dicit, Hos libros esse Apocryphos, quia scripti sunt per incertum Authorem. Nam hoc modo alii quoque Libri Apocryphi dicerentur, qui Sacri sunt & Canonici. Non est enim certum de Libro Job, à quo Scriptus fuerit. Nec Author Judicum cognoscitur, quem alii Samuelem, alii Ezech. alii Ezram esse volunt.* g Andrād. Defens. Fid. Trid. lib. 3. Similia habet cum Driedone.

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to apply that * *uncertainty* to the simple and bare *Names* of the *Authors*, but to their *condition* and *quality*; because the *Church* was *not certain*, whether they that wrote these later and *controverted Books*, had the *inspiration* of *Gods Spirit* to guide them, as we are sure the *Writers* of the *Canonical Bookes* of *Scripture* had, who ever they were that penn'd them. For thus are we taught to understand them, both by [d] the *Ordinary Glosse* before, and by [e] *other Doctors* of the Church hereafter.

* Glossa, ubi suprà. *Inter Apocrypha, id est, sine CERTO Authore.*

d Glossa ordin. suprà.
e Tostatus & alii infrà.

CXLI. Little reason is there in this *Exception*, that *Driedo* and *Andradius* took against *Semeca*; but the reason that the *Gregorian* and *Cardinal Censurers* of his *Glosse*, have given against him, is much worse. For they have nothing else to say, [a] but that the *Councel of Trent* hath *decreed* to make *these Books*, *Canonical*, which *he* and the *Consent of the Church* in his time accompted to be *Apocryphal*. Of the *Councel* at *Trent* we shall say enough when we come in order to it hereafter. In the mean while there was no such *Decree*, or *Councel* in *Semeca's* Age, who propos'd the *Common* and *Receiv'd Doctrine* of his *own time*.

a Censores Gregoriani in illa verba Glossatoris. Dist. 16. *Quinimò illi Libri non sunt Apocryphi, sed Canonici, utcunq; Catholici de iis dubitabant. Sic enim Concil. Trident. Sess. 4. definivit.*

CXLII. There was yet another *Doctor* in this Age, among the *Schoolmen*, that wrote a *Book*, which he intitled *The Catholicon*. A *Book* which is not now extant, but mentioned by [b] *Antoninus*; and [c] *Sixtus Senensis* telleth us, that his name was JOHN BALBUS an Italian, and one of the *Preaching Friers*. In this *Book*, though he distinguisheth well between [d] *Two* Sorts of *Apocryphal Writings*, among which, he holdeth those that be in the *Bible* to be the best; yet he lets them stand there with that

Anno Dom. 1290.

b Antonin. Part. 3. Tit. 19. c. 5.
c Sixt. Senens. Bibliotheca. lib. 4.

d Antonin. Sum. suprà citata. *Et dicitur Dupliciter Liber Apocryphus; vel quia Author ignoratur, & veritas patet, & talem recipit Ecclesia NON AD FIDEI PROBATIONEM, sed AD MORUM INSTRUCTIONEM; quales sunt QUOS PONIT HIERONYMUS IN PROLOGO super Lib. Regum: vel dicitur Apocryphus, quia de ejus veritate dubitatur, & tales non recipit Ecclesia. Hac in Catholicon.*

Name,

Name, and this *Mark*, upon them, "*That* the *Church* "receives them not for any *proof* of our *Faith*, but for "the *instruction* of our *Life*. To which purpose he produceth *S. Hieromes Prologue* upon the *Kings*; which was then the general known *Rule* for the True *Canon* of *Scripture*, and approved by all Men, in their *publick Lectures*, both *Schoolmen* and *Canonists*.

CHAP. XV.

The Testimonies of the Ecclesiasticall Writers in the Fourteenth Century.

Anno Dom. 1300.

CXLIII. WE will begin this *Age* with one of the *Greek Writers*, the better to shew the *Agreement*, which in this particular was *Still continued* between the *Oriental* and the *Occidental Churches*. *Andronicus* the *Elder* was now Emperour of the *East*; and under him lived NICEPHORUS CALLISTUS, a known *Writer*, though not greatly commended for his *History*; but the Testimonie that we now produce from him, is attested [a] by a *Doctor* of *Salamanca* in *Spain*; wherein he numbreth the *Books* of *Scripture*, that the [b] *Church* acknowledged in his time; and those of the *Old Testament* he [c] reckoneth to be XXII; taking notice of *them*, (but not approving them) that receive * *Esther*, *Tobit*, and *Judith* into the *Bible*, over

[a] Martinez in Hypotyp. lib. 1. c. 7. *Afferam tamen duo Epigrammata Nicephori Callisti, in quibus utriusque Instrumenti Libros breviter colligit, ex Nazianzeno desumpta.*

[b] Idem, ibid. *Intelige Libros quibus Nicephori etate Ecclesia auctoritatem tribuebat.*

[c] Niceph. Callist. Θείας γραφῆς μάνδατε νυῦ τὰ βιβλία τῆς μὲν παλαιᾶς εἰσὶν εἴκοσι δύο. *Nunc discite Scripturæ Libri qui sint Sacræ, Antiqua Viginti & duos sibi vindicat.* Πρώτη Γένεσις, &c. *Et quum enumerâsset,* Ἐκτὸς δ' τούτων τῆς γραφῆς ἅπαν νόθον. *Quicquid extrà hos est Scripturæ, est spurium.* * Vide suprà. Num. 56.

and

and besides the legitimate Number of *Historicall Books* there, whereof he * accompteth but XII, together with V *Poetical*, and V *Prophetical*, concluding, that *all the rest* are no *genuine Scriptures*. And there was never yet any of the *Greek Church* that said otherwise.

* Ἰσεικὰ τὰ γνήσια τῆς γραφῆς τάδε. *Hæc sunt genuina Scriptura Historica.*

CXLIV. In *Sicily* at [a] this time JOHANNES *de* COLUMNA was Arch-Bishop of *Messina*, the Author of the *Book*, that is called, [b] *The Sea of Histories*. Where all the *Six Apocryphal Books* are named, and said [c] "*not to be numbred* within the *Canon* of "*Divine Scriptures*, though otherwise *allowed* by the *Church*. And this *Allowance* of them he maketh to be, [d] "for *Edification* in good *Life* and *Manners*, be- "ing in the mean while *insufficient* for the *Resolution* "of any *doubts* in *matters of faith*.

An. Dom. 1310.

a Genebrard. Chron. lib. 4.
b *La mer des Histoires*, according to the *French* Version.
c Ib. 2. Vol. 6. Aage. Chap. 1°.
d Ibid. Vol. 1. Aage 4. Chap. 1.

CXLV. BRITO (so called either by his *Name*, or by his *Nation*,) a *Frier Minorite* of those dayes, is mentioned with some honour by [e] *Lira*, to have written before him an *Exposition* of S. *Jeromes Prologues* upon the *Bible*; (which was heretofore wont to be printed, and joyn'd to the *Ordinary Glosse*, though the *latter Editions* have now left it out;) wherein he followed the same Doctrine that S. *Jerome* did, [f] defending the *Scriptures* against those Men, "*that* "*brought in any Apocryphal Book*, and made it *Hagiographal*. Again, in his *Prologue* upon *Tobit*, he correcteth the [g] *word* that was miswritten there, be- "cause that [h] *This Book* was *not Canonical*, nor any "else besides, which was not in Saint *Jeromes* Number. In his *Prologue* upon *Judith* he produceth, and commendeth the [i] *words* of *P. Comestor*, before

An. Dom. 1312.

e Lira 2. in postil. Prol. *Omissis Prologis, à Principio Geneseos incipiam——quia nunc alius frater Brito, de ordine nostro, Prologos Bibl. valdè sufficienter exposuit, quod opus habetur communiter.*
f Brito, Prol. in Jos. & ad Prol Gal. *Hìc defendit S. Scripturam contrà illos, qui inducunt* APOCRYPHA *pro* HAGIOGRAPHIS.
g Idem, Pr. in Tob. verb. Hagiographa.

Sed alia littera habet Apocrypha *quod melius est.* h Ibid. *Quia Hieronymus, numeratis Libris* CANONICIS, *inter quos* ISTE NON EST, *infert, Quicquid extrà hos est, inter* APOCRYPHA *computatur.* i Vide num. sup. *de vitio Scriptoris.*

cited.

cited. And in his *Prologue* upon the *Maccabes*, he requireth it to be [k] *especially noted*, "That *these Books* "are *not in the Canon* of *Scripture*, though they "be *publickly read* by the *Constitution* of the *Roman* "*Church*.

Anno Dom. 1320.

CXLVI. But the Commentaries of NICHOLAS LIRA upon the *whole Bible* were at this time in the greatest vogue and credit of all other. [l] *Trithemius* thought him to be an *English man*, but he was [m] born at *Lira* in *Brabant*, from whence he had his *Name*, and where he was converted from *Judaisme* to *Christianity*, and became a *Frier Minor*. Of him, we have not only the Confession of [n] *Canus*, [o] *Pererius*, and [p] *Serarius*, "that *his Testimony* maketh clearly for us, but the acknowledgement of [q] *F. Leander*, (who lately set him forth,) "that *herein he was plainly averse* from "the judgement, and the *Sense of the present* (Tridentine) *Roman Church*. For in his *Preface* upon the *Book* of *Tobit* having said, [r] "That by the favour of God "assisting him, he had already written upon *all the* "*Canonicall Books of Scripture* from the beginning of "*Genesis* to the end of the *Revelation*; he declareth "his further intention now to write upon *those Books* "also that were *not Canonical*, naming them every "one, *Wisdom*, *Ecclesiasticus*, *Judith*, *Tobit*, and the "*Maccabes*; and distinguishing them from the *other* by these *Two Notes*, [s] "That the *Canonical Books* are "not only before them in *Time*, but in *Dignity* and "*Authority*; these, [t] that are *not in the Canon*, be-"ing *received into the Church*, to be there *read* for

[k] Id. ad Prol. in Lib. Mac. *Notandum, quòd Libri Maccab. NON SUNT DE CANONE; legunturtamen in Ecclesiis per Constitutionem Romanæ Ecclesiæ.*

[l] Trithem. de Scriptor.

[m] Epitaphium Lirani. *Cui veteris perhumana dabat Brabantia Liræ cognomen: Lirâ nam fuit urbe satus.*

[n] Canus Loc. l. 2. c. 10. & 11. Arg. 3.

[o] Perer. in Dan. lib. 16.

[p] Serar. Prolog. in Tob. & Judith.

[q] Leand. de S. Martino præfat. citat. *Liranus à communi Ecclesiæ nostræ* (hodiernæ scilicet Pontificiæ, Tridentino Concilio recentioris) *Sensu discedit in Libris Canonicis recensendis.*

[r] Liran. præfat. in Libr. Tobiæ. *Postquàm auxiliante Deo scripsi super Libros S. Scripturæ CANONICOS, incipiendo à principio Geneseos, & procedendo usque ad finem Apocalypseos; de ejusdem confisus auxilio super ALIOS intendo scribere QUI NON SUNT DE CANONE, scilicet, Sap. Ecclesiasticus, Judith, Tobit, & Maccabæorum.*

[s] Ibid. *Veritas scripta in Libris Canonicis prior est tempore, & dignitate, quantùm ad omnia, quàm sit illa quæ scribitur in Non-Canonicis.*

[t] Ibid. *Libri, qui non sunt de Canone, recepti sunt ab Ecclesia, ut ad Morum informationem in Eâ legantur; tamen Eorum auctoritas ad probandum ea, quæ in Contentionem veniunt, minùs idonea reputatur, ut dicit Hieronymus; propter quod sunt minoris efficaciæ, quàm Libri Canonici.*

Mens

"Mens *Instruction in manners*, not for any *establish-*
"*ment of their Faith*; whereas [c] the *other* be the
"*prime principles of our Religion*, and contain nothing
"in them, but what is *firmly* and *indiscussiuely True*.
To this discourse he referreth again in his *Preface* before the *Book* of *Wisdom*. And beginning to write upon *Ezra*, he [d] expresseth himself yet more cleerly, "and passeth by the Histories of *Tobit*, *Judith*, and "the *Maccabes*, because they be *not* in the *Canon* of "*Scripture* either with the *Jews*, or with the CHRISTIANS; then which, nothing can be said more fully against the *Common evasion* of our *Trent-Canonists*.

c Ibid. *Libri S. Scripturæ, qui* CANONICI *nuncupantur, tantæ sunt auctoritatis, quòd quicquid ibi continetur,* VERUM *tenetur* FIRMITER, *&* INDISCUSSE. *Nam sicut in Scripturis Philosophicis veritas cognoscitur per reductionem ad* PRIMA PRINCIPIA PER SE NOTA, *sic in Scripturis à Catholicis Doctoribus traditis veritas cognoscitur quantùm ad ea quæ sunt* FIDE *tenenda, per reductionem ad Scripturas S. Scripturæ* CANONICAS, *quæ sunt habitæ à* REVELATIONE DIVINA, *cui nullo modo falsum potest subesse.* d Idem, in 1. Ezræ cap. 1. *Libros autem Tobiæ, Judith, & Maccab. licet sint historiales, tamen intendo eas ad præsens pertransire, quia non sunt de* CANONE *apud Judæos, nec apud* CHRISTIANOS. *Imò de ipsis dicit Hieronymus, quod inter* APOCRYPHA *computantur.*

CXLVII. In *England* at this time lived WILLIAM OCCHAM, the Disciple of SCOTUS, and a Student of *Merton Colledge* in *Oxford*, much magnified by all Men, and accompted the most [a] *Profound* and *Learned Doctor* of his Age. Who in his *Dialogues*, [b] "acknowledging *that Reverence* and *Honour* to be "*due only* to the *Divine Writers* of *Scripture*, whereby "we believe them, to have been *free from all Error*, subscribeth to the Doctrine of *S. Jerome* in his *Prologues*, and of *S. Gregory* in his *Morals*, "that neither "*Judith*, nor *Tobit*, nor the *Maccabes*, nor *Wisdom*, "nor *Ecclesiasticus* are to be *Received* into any such "*height of honour*; for that *the Church doth not number* "*them* among the *Canonical Scriptures*. And afterwards he [c] leaveth them (as *Hugo* and *Richardus* of *S. Victor's* did) "to be ranged among the *Expositions* "of *Bishops* and *other Doctors* of the *Church*.

Anno Dom. 1330.

a Biel. in 4. dist. 14. q. 2. art. 3. *Gul. Occhamus profundissimus veritatis indagator; cujus Doctrinam tanquam clariorem frequentiùs imitor.*
b Gul. Occham. Dialog. part. 3. Tract. 1. l. 3. cap. 16. *Secundum Augustinum SOLIS Scriptoribus Bibl. deferendus est hic timor et honor, Nulli deferendus est POST IPSOS. Secundum Hieronymum etiam in Prolog. & Gregorium in Moralibus, Libri Judith. Tobiæ et Maccab. Ecclesiasticus, & Sapientia, non sunt recipiendi ad confirmandum* ALIQUID IN FIDE. *Dicit enim Hieronymus, sicut & Gregorius; Jud. Tob. & Maccab. libros legit quidem Ecclesia, sed inter Canonicas Scripturas non recipit.* c Ibid. *Sed & Expositiones Episcoporum, & Aliorum qui fuerunt post Scriptores Canonicarum Scripturarum non sunt majoris auctoritatis quam Libri prædicti.*

An. Dom. 1340.

CXLVIII. HERVÆUS NATALIS BRITO, (of *Little Britannie* in *France*,) the *General* of the *Preaching Order* at that time, was another, "Who [b] believed *no Scriptures* to be *truly Canonical*, or of *Divine Authority*, (as pertaining to the *first Testament*,) "but those which the *Hebrews*, (to whom the *Oracles of God were committed*,) have delivered unto "us.

[b] Herv. Natal. Brito in Ep. S. Pauli, (Comment. Oper. Anselmi inserto.) ad Rom. 3. 1. *Nos credimus Veras esse* SCRIPTURAS, *quas* JUDÆI *tradiderunt nobis; & à nullâ aliâ gente Libros* DIVINÆ AUCTORITATIS *recepimus.*

Anno Dom. 1350.

CXLIX. The rest of the *Schoolmen* who likewise wrote their *Commentaries* upon the *Scriptures*, make no professed, or particular discourse, concerning *this Matter*. But we have no reason, (and none can be brought,) to think, they were of any other judgement herein then *their fellowes*.

CHAP. XVI.

The Testimonies of the Ecclesiasticall Writers in the Fifteenth Century.

An. Dom. 1400.

CL. IN the beginning of this *Century*, THOMAS Surnamed ANGLICUS, (being born and brought up in the *Church of England*,) was numbred among the *Divines* of his own time, for a Man so grave and sound in his judgement, and of such an excellent spirit, that in *latter Ages* [a] he hath "been taken to be the *ANGELICAL Doctor*, that is, "*Thomas Aquinas* himself, upon whom his followers bestowed *that Title*. In his *Commentaries* upon the

[a] Sixt. Senens. Bibl. lib. 4. *Thomæ Anglici commentaria in Apoc. &c. ascripta fuêre D. Thomæ; cui cùm honoris causâ tributum esset Angelici cognomen, & magna esset inter Anglicum & Angelicum vocis similitudo; paulatim effectum est, ut per incuriam & errorem Thomæ Anglici scripta, Thomæ Angelici titulo notarentur.*

Revelation

Revelation he [b] numbreth the *Books* of the *Old Testament* (as others had done before him,) to be XXIV, "if the *Book* of *Ruth* be reckoned *apart* from the "*Judges*, and the *Lamentations* from *Jeremie*; but o-"therwise, if they be compted *together*, he makes "the whole number to be but XXII.

XXII. ficut dicit B. Hieronymus in Prologo super Libros Regum.

b Thom. Angl. in Apoc. *Libri V. T. sunt XXIV, si Ruth non computetur cum Libro Judicum, sed per se, nec Threni cum Libro Jeremiæ. Si enim cum illis computentur, non sunt nisi*

CLI. About the same time, lived in *England* THOMAS of WALDEN, the *Provincial* of the *Carmelites*, and a Writer of very great reputation, not long after the *Councel* held at *Constance*. For his *Books* were [a] approved by *Pope Martin* the Fifth, and alledged [b] with high commendations in the *Councel* of *Basil*; which maketh *his Testimony* to be the lesse subject to *Exception*; "When in the same *Books* [c] he "acknowledgeth *no more* then *Two and Twenty Vo-"lumes* of *Divine Scripture* to be of *Canonical Authority*, conformably to *S. Jerome* in his *Prologue*, that was placed before all their *Bibles*.

An. Dom. 1420.

a Breve Apost. Martini V. Tom. 3. Thom. Wald. de Sacramentalibus.

b Joh. de Ragusia, Orat. habitâ in Concilio Basilien.

c Thom. Wald. Doctrinal. fid. Tom. 1. lib. 2. Art. 2. cap. 22. *Præfigens scilicet Ecclesiæ futuræ XXII volumina in Scriptura & Auctoritate CANONICA, secundùm quod recitat super Lib. Regum Prologo Galeato Hieronymus.*

CLII. There was at this time in *Spain*, a *Jew* [d] of great Nobility and Learning, converted to *Christian Religon*; who for his excellent worth both in piety, knowledge, and probity, was first made *Bishop* there of *Carthagena*, and afterwards of *Burgos*, from whence he had his *Name* of PAULUS BURGENSIS. This Bishops *Notes* [e] upon the *Bible* are printed together with the *Ordinary Glosse*, and the *Commentaries* of *Lira*, whom though he made it his business there in many places to [f] *contradict*; Yet finding fault [g] with *other matters*, he blames him not at all in *this*, that

An. Dom. 1430.

d Jo. Marina de Rebus Hisp. lib. 19. c. 8. —*Paulus Burgensis, Judæus, Christianus factus Libros edidit mirandos; erat enim ingenio facili, copioso, perspicaci, & Divinarum Literarum cognitione præstans. Primò Carthag. postea E-*

piscopus Burgensis creatus est. Id probitatis, eruditionisque præmium fuit, &c. *e S. Biblia, cum Glossa ordinaria, Comment. Lirani, & Additionibus Pauli Burgensis, &c.* *f Ut patet in eisd. Additionibus.* *g* Lud. Carvajala de Restitura Theologia. *Neq; minorem admirationem mihi præbet Burgensis, qui cùm multa minutiora sæpè notet in Nicolao Lirano, hic tamen MUTUS est, quùm inveniret justam invehendi occasionem, &c.*

concern'd the *distinction* (so often insisted on by *Lira*) between the *Canonical* and the *Apocryphal Books* of *Scripture*; as certainly he would have done, if there had been no *such distinction* then *received* in the *Church*. But he was so far from it, that in [d] divers of his *Notes* he keepeth up the *same distinction* himself, and "rejecteth *those Books* from the *Canon*, which the *vul-*"*gar Latin* had annexed to the *Hebrew Text*; and which the *New Decree* at *Trent* hath since commanded to be *received*, and made of *equal Authority*, or *veneration* with it.

[d] Burg. Addit. 1. ad cap. 1. Ester. *Quod autem habetur* 13. *cap. ubi dicitur, Ne honorem Dei mei transferam ad hominem, &c. non est tenendum tanquàm Authenticum, et in Scriptura CANONICA contentum. Non enim habetur ab Hebræis de isto Libro nisi tantùm usque ad decimum cap. inclusivè.* Item, in cap. 7. *Quod in hoc Libro continetur post decimum caput, non est de Libris Canonicis, nec recipitur ab Hebræis.*

Anno Dom. 1439.

CLIII. And now we are come to the time of the pretended COUNCEL at FLORENCE; where [a] *Becanus* the Jesuite imagined, "that he saw *Pope* "*Gelasius* (almost a *thousand years* after he was *dead*,) "reaching forth the *Trent Canon* (more then a *hundred* "*years* before it was *born*,) to *Pope Eugenius* the Fourth. And which is the *only Councel*, that [b] *Canus*, and many others (for *Cardinal* [c] *Bellarmine* speaks but faintly of it) have to bring against us, between *Trent* and *Carthage*, for the space of *Eleven hundred and forty years* together. For the better discovering of whose *vanity* herein, (and in some *other matters* besides) it will not be amisse to look into the true *Story* of this pretended *Councel* of *Florence*, and briefly to set it forth.

[a] Becan. Man. Controv. lib. 1. cap. 1. q. 1.
[b] *Canus* Loc. l. 2. c. 11 Sect. Ad Tertiũ. *Concilium Carthaginense, Florentinum, & Tridentinum hos Libros tanquam sacros Ecclesiæ tradiderunt.*
[c] Bellarm. de verbo Dei, l. 1. c. 4. & c. 10. Sect. Primum. Alii verò plurimi passim citant *Concilium Florentinum*, in *Institutione Armeniorum.*

The Brief History of the Counc. of Florence.

CLIV. In the Eighteenth yeer of this *Century* the *Councel* of *Constance* ended. Wherein, (after the *Latin Church* had, for Forty years together, been rent asunder into divers Factions, by the opposition and schism of sundry *Popes*, that had set themselves up, one against another,) a *Decree* was made, "*That all* "*persons, of what State or dignity soever they were*, (*though* "it were the *Papal dignity it self*,) ought to *be subject* "unto a *General Councel*, and to obey it in all things, that

[a] Concil. Const Sess. 4. *Sancitum est, Generali Concilio quem libet, cujuscunque status vel dignitatis, etiamsi Papalis, existat, teneri obedire in his quæ pertinent ad fidem; extirpationem Schismatis, & Reformationem Ecclesiæ,*

"that concerned either *Matter of Faith*, or *Extirpation* "*of Schisme*, or *Reformation of the Church*. *Three*, who pretended to be *all Popes of Rome* at once, being there deposed, *Martin* the Vth was by that Councel surrogated, and taken into their place. There was another [b] *Decree* likewise made for the more frequent holding of such *General Councels*, in time to come, "*One* to begin *five* years after this *Councel of Constance* "was ended, a *Second* at the end of *seven* years fol-"lowing, and afterwards every *tenth* year besides. According to which Decree, the [c] City of *Pavia*, in the Duchie of *Millain*, was by the *new Pope*, with the approbation of the *Emperour Sigismund*, appointed for the *place* where the *next Councel* should be held. And there at the term allotted it began; but after a while, upon certain Reasons, it was removed to *Siena*; and a *Decree* was there made for the celebration of the *next* appointed *Councel*, at the end of *Seven years* following, to be kept in the *City of Basil*: [d] To which purpose they caused a *Solemn Instrument*, with the consent of *all Parties*, to be drawn up *in writing*, and *signed*. What else was done at *Pavia* or *Siena*, we have no Acts extant to testifie. But that assoon as the *Councel* was met at *Basil*, they began to speak of *Reformation*, and said, [e] *that at the Councel of Siena they were all deluded*. *Eugenius* the IVth was now *Pope*, and *Julian* the *Cardinal* was his *Deputie* at *Basil*. But hearing from thence, that they all talked of *Reformation*, and being terrified with the *Example*, that the *Councel* of *Constance* had lately before given of it, he sent forth his *Bull*, and went about to *dissolve* this *Councel* of *Basil*, before it was well *begun*. On the other side, they that were met, openly resisted the *Bull*, and denied that the *Pope* had any such *Authority* over the *Councel*; urging the *Decree* made at *Constance*, that the *Councel* rather had *Authority* over him; [f] and there-

b Sess. 19. *Primum à fine hujus Concilii in quinquennium, Secundū à fine illius in Septennium; & deinceps in Decennium perpetuò celebrentur.*

c Sess. 44 *Civitas Papiensis Deputata est pro proximè futuro Concilio.*

d Tomi Conciliorū. Et Julianus Cardinalis. Epist. ad *Eugen.* 4. inter Opera *Æneæ Silvii. A fine Concilii Constantiensis quinquennio elapso celebratum est Papiense vel Senense; & ab hujus fine elapso Septennio cœptum est celebrari Concilium Basileense.*

e Id. Julian. Epist. ad Eugen. *Dicebant, qui Scandalizati sunt deformitate cleri; Fuimus* DELUSI *in* CONCILIO SENENSI.

f Georg. Phranza in in Chron. lib. 2. c. 13. &c. *Eâ tempestate Germani erant Basileæ congregati, dissidentes sententiis contra Eugenium Pontificem; quem reprobantes, creârunt Pontificem nomine Felicem, virum inter ipsos spectatæ in primis probitatis.*

thereupon when he grew *Refractary* against them, and would not *revoke* his *Bull*, they *deposed* him, and substituted *Amedeus*, the Duke of *Savoy*, in his room, by the name of FELIX the Vth. So, there were *Two Popes* together again at once.

CLV. In the mean while, the *Empire* of the *East* lay a bleeding, and the *Greeks* being not able to resist the greatness of the *Turkish Forces*, then brought against them, they began to seek for help and relief from these *Western parts*. *Eugenius* being desirous to free himself from the opposition and troubles, that the *Councel* at *Basil* had brought upon him, and supposing that the present distresse, whereinto the *Eastern Empire* was now fallen, would be a fair occasion to bring the *Greek Church* under his own *Papal Dominion*, [b] inviteth * the *Emperour* to come into *Italy*, and to bring his *Greek Bishops* with him to a *Councel* there, that should be call'd, and held at *Ferraria*; where if an *Union* might be first made between the *Latin Church*, and *Theirs*, he promis'd them *large assistance* against the *Turks*, from all parts of these *Western Dominions*, and the *Empire* of *Germany*. The *Councel* of *Basil* likewise [a] invited them to come thither, that there might be an *Agreement* made in all matters of Religion, wherein they dissented from the *Occidental Churches*, and that the *Princes* of the *Empire* might be the rather stirr'd up to *ayd* them. But the *Greek Emperour* having had his *first* invitation and promise from the *Pope*, and being [b] more willing to take the offer of the *nearer* ayd, that was made him in *Italy*,

b Ibid. *Pontifex igitur Eugenius triremes instruit, & Johannem Byzantii Regem accersebat. Concilium enim sub se agitari volebat.*

* *Johannes Palæologus.*

a Sabellic. Ennead. 10. lib. 3. *Fuerat id negotium per Legatos motum, Martino adhuc sedente. Tentavit Basileense Concilium Palæologum magnis sollicitationibus pellectum ad Se trahere, ut Res Basileæ inchoata majoris esset ponderis; paratæque fuerant Naves in Narbonensi Gallia apud Massiliam, quæ eum ex Græcia deportarent.* *b* Item, Antonin. Sum. Hist. Tit. 22. cap. 11. *Congregati Basileæ, post dissolutionem & irritationem factam Concilii per Eugenium non desistebant à prosecutione incepti, sed sollicitè invitabant Græcos Basileam ad Concilium id accedere.* *b* Ibid. *Prævaluit tamen autoritas Eugenii cum suasionibus plurimorum, ut ad præsentiam suam se conferrent.*

then

then the other, which was further off, excuſed himſelfe to the meſſengers that were ſent from the *Councel* at *Baſil*; and came to *Venice*, [c] *He* and his *Brother* with him, beſides the *Patriarch* of *Conſtantinople*, together with many other *Biſhops*, and a *Train* of *five Hundred* followers. At *Venice* [a] they were honorably received; and from thence conveyed to *Ferrara*, whether the *Pope* had Summoned his New *Councel*, and was there ready to entertain their Comming.

CLVI. At the *Councel* in *Ferrara* they had *XVI Seſsions*; and at FLORENCE (to which place, by reaſon of the Peſtilence in *Ferrara*, they were forced to remove) they had IX. In all theſe *Seſsions* little or nothing elſe was done, but that they ſpent the whole time in diſputing with the *Greek Biſhops* about "the *Addition* of FILIOQUE to the CREED, and "the PROCESSION of the HOLY GHOST from "*the Father and the* SONNE; wherein nevertheleſſe not any thing was as yet concluded. In the mean while the *Greeks* were in great peril at home, to be over-run and utterly ſpoiled by the *Turks*, who in the abſence of the *Emperour*, had [b] taken a Reſolution to beſiege the City of *Conſtantinople*, being then already in great diſtreſſe, and altogether unable to reſiſt them, without ſpeedy and preſent ſuccour. Whereupon [c] Letters were ſent to *Florence*, [d] to inform the *Emperour* in what *extream danger* they ſtood, and to preſſe him unto a timely *union* with the *Pope* and the *Latin Church*, from whom they expected *help*, upon any terms. After all the former altercations therefore about the SYMBOLE, and the PROCESSION,

c Ibid. *Imperator & frater ejus, cum Patriarchâ, Epiſcopis, & magno commitatu numero quingentorũ Conſtantinopoli ſe moventes, Venetias applicuére.*

a Sabellic loco. cit. *Foſcarus princeps eum honorificentiſſimè excepit. Ex Venetiis Imperator Ferrariã proceſſit, quò Pontifex ex Bononia ſe contulerat.*

b Phranza loco citat. *Amurathes miſsis Copiis Conſtantinopolin oppugnare conſtituit.*

c Scripta Gregor. Scholarii *inter Acta Synod. Flor.*

d Phranza, ubi ſupra. *Mittunt Proceres in Italiam, qui Imperatori indicium faciant, quàm ancipites cogitationes, & fluctus curarum ingentes erant Conſtantinopoli; quodque nulla alia ſalutis via ſupererat, quàm ut ex unione factâ cum Latinis, auxilia ab eis mitterentur. Si enim non adeſſet adventitium ſubſidium (ἄνευ τῆς ἔξωθεν συμμαχίας) ne primum quidem Hoſtis impetum ferre potuerunt.*

at

at length there was upon the suddain, * an *abrupt* e *Agreement* made in the *Councel*, concerning those *Two Points*, whereof they had so long disputed, and *Two more* besides, which were the *Two Points*, of Purgatory, and the *Primacy* f of the *Pope of Rome*. And these were the *Heads* whereof that suddain *union* consisted, though * some of the *Greek Bishops* made their Protestations there against it, and it lasted not long. But concerning the *Canon of Scripture* there was not a word spoken.

* Conc. Flor. Sess. 25. *Tunc Rutenus & Mytelenensis accessêre ad Pontificem, dixeruntque Ei; En Serenissimus Imperator condescendit ad omnia, quæcunque tua Beatitudo postulavit, & nos omnes fecimus quicquid voluisti: NULLAQUE ALIA de CAUSA reluctari noluimus, nisi ut Res quàm CITISSIME absolvatur: & si quid erat Nobis dicendum, prætermisimus, quia Triremes Venetæ CITO sunt solutura.*

e Literæ Unionis ab *Eugenio* promulgatæ, in *Conc. Flor.*

f Viz. *Juxta Canones dicta Sanctorum & Sacram Scripturam & non aliter.* Vide Conc. Flor. Sess. 25. versus finem.

* *Marc. Ephesius.*

CLVII. The a *Archbishop* of *Florence*, who was present at this *Councel*, reciteth the *Popes Letters* to the same purpose; and of the *Union* there made, we are no otherwise inform'd. Some other *Disputations* and *Differences* had pass'd there between them; but in the end, upon condition that the *Greek Church* would acknowledge, first their *Patriarch of Constantinople to be inferiour to the Pope of Rome*; then, *that there was a Purgatory after this life*; (neither of which they will yet acknowledge to this day,) and lastly, *That the Holy Ghost proceeded from the Father and the Son* (which they never absolutely denied,) the *Pope* was contented to make this *further Accord* with them, That they should without his offence be permitted, *To celebrate the Eucharist in leavened Bread*; to *Baptize after their own accustomed manner*; to *let their Priests live in lawful Matrimony*; to *let their Beards grow*; and to *give the Communion unto all persons in BOTH kindes*; together with *many other things* besides.

a Antoninus in Sum. Hist. loco citato. Recitatis Literis Eugenii de unione, subjicit. *In aliis Ritibus suis, qui non important Hæresim (licet rationabiliores sint Ritus Ecclesiæ Occidentalis seu Romanæ) Græci fuerunt permissi manere; Sicut, quòd celebrent in Fermentato; quod Baptizent in alia forma quàm Nos, videlicet, Baptizetur Servus Dei N. in nomine Patris, & Filii, & Spiritus Sancti, Amen. Item, quòd Ordinati in Sacris utantur Matrimonio contracto ante susceptionem ipsorum ordinum Sacrorum. Item, quòd nutriant Barbam. Item, quòd dent Sacramentum Eucharistiæ SUB UTRAQUE SPECIE Omnibus, & Multa Alia.*

CLVIII.

CLVIII. While these matters were in doing, there [a] came certain Legates to the *Councel* from the *Patriarch* of ARMENIA, and having saluted both the *Pope* and the *Emperour*, (for in this order they are placed in the *Acts* of this *Synode*,) they said; that *their Church* agreed with the *Church Catholick*, and that they would be willing to observe the *Decree* of the *Councel*; for which they were very much commended; and when this was done, *they* and the *Greeks* together, departed from *Florence*. Among the *Acts* of the *Synode*, there is an INSTRUCTION to the ARMENIANS, given them under the Name and Authority of *Pope Eugenius*, and prescribing them the SEVEN SACRAMENTS according to the *Rites* of the *Roman Church*, with some *other things* thereunto annexed. This INSTRUCTION is * Dated in the year *M, CCCC, XXXIX. X Kalend. of December*. But the [b] *Greeks* and the *Armenians* with them, were gone from *Florence*, *Five Moneths* before; for they made [c] an *end*, and departed in the Moneth of *July*. Which so much poseth the *Author*, [d] who collected the *Sessions* of this *Councel* into a short *Summary*, that he knoweth not how to reconcile the *one* to the *other*, but by saying, That either the *Greeks* and the *Armenians* tarryed longer (contrary to what he had said before,) or that the *Synod* continued longer after they were gone, (whereof there are no *Acts* to be seen,) or at least, that some *other Synod* was held at *Florence*, (when *this* was ended) in the Moneth of *December*, at what time the *Decree* of the *Pope* is dated. Wherein *Euge-*

a Narratio Actis Synodi Florentinæ inserta.

* Decretum Eugenii Papæ 4'. sive Instructio pro Armenis post Concil Florent. *Datum Florentiæ in publ. Sess. Synod. An. Dom.* 1439. 10 *Calend. Decemb. Anno Pontif. Eug.* 9.

b Compend. Sess. Synod. Flor. apud Surium & Binium. *Legati Armenorũ unà cùm Græcis Florentiæ discesserunt An. Dom.* 1439. *circà diem mensis Julii* 22. *vel* 23.

c Antonin. ubi sup. *Et eo Anno* 1439. *in die Dominica Mensis Iulii celebrata est, &c. & facta est dicta Reconciliatio, &c.*

d Apud Surium, & Binium in ultim. edit. Conciliorum. *Post subscriptiones (& discessionem Græc. unà cum Armenis) extat sub finem Epistola quædam Eugenii Papæ de unione Armenorum & Græcorum cùm Latinis initâ, quæque hoc eodem Anno Mense Decembri in quadam publica Sessione Synodali Florentiæ data & scripta habetur. Unde necessariò colligitur, aut Græcos & Armenos huc usque Florentiæ permansisse; vel, quod probabilius est, eandem Synodum, post abitum Græcorum & Armenorum, aliquot Sessionibus, (quarum Acta nulla extant,) continuatam; vel saltem aliam quandam, ab hac Oecumenica Synodo diversam, eodem Anno* 1439. 10 *Calend. Decemb. (quo die scripta habetur prædicta Eugenii Synodica Epistola,) celebratam fuisse.*

nius (if his *Decree* be not rather counterfeit,) whatsoever he was pleas'd to say and to command besides, saith *never a word*, all the while, concerning the *Canonical Books* of *Scripture*, or in what *number*, one or other, they are to be received.

CLIX. In the large *Tomes*, and *Editions* of the *Councels*, which *Crab*, *Surius*, *Nicolinus*, the *Vatican*, and *Binius* have set forth, there are in this *Decree* of *Pope Eugenius* but *Eight Articles*; nor did all [a] the *Libraries*, whereinto they could make search by themselves, or others, afford them any more: Only [b] *Caranza*, and out of him *Longus Coriolanus* have in their *Epitomes* of the *Councels* given us *Nine* or *Ten*; (but in such an order and manner, as the *Two last Articles* given us in the *larger Volumes*, are by *them* omitted, & *Three others* substituted in their room,) the *Seventh* whereof (which is not at all found in the [c] *Tomes of the Councels* neither) is an *Extravagant* concerning the *Maniches*; from the naming of whom, occasion is there pretended to be taken, of setting down the "*Books that pertain both to* [d] *the Old and New Testament*, whereof a *Catalogue* is there likewise given us with all "the *Six Apocryphal* and *debated Books* in it, besides the "*Canonical*; and *all* said to be *written by the Holy Men* "*of God*, as they were *inspired by the Holy Ghost*; and "*every one of them* to be *received* by the *Church*.

a Petrus Crab in prima sua Editione. *Plusquam Quingentas Bibliothecas perlustravi per varias regiones.*

b A Dominican Frier, and *Q. Maries* Confessor in *England* after she was married to *K. Philip* of *Spain*.

c Ubi habetur. *Septimo, decretum unionis cum Græcis, &c.* in decreto *Eugenii* de *Institutione Armenorum.*

d Sum. Caranzæ in decret. 7. Conc. Florent. *Unum atque eundem Deum V. & N. Test. profitemur. Eodem Spiritu inspirante Sancti Dei homines loquuti sunt, Quorum Libros suscipit & veneratur Ecclesia, qui Titulis sequentibus continentur, Gen. Exod. &c.* & texitur. Catalogus laxior, qualis ab *Augustino* & *Concilio Carthag. tertio* allatus fuit.

CLX. And this (forsooth) is the *Canon* of the *Oecumenical Councel* of *Florence*, that [e] *Canus*, and [f] *Becanus*, and [g] *many others* bring against us. For from *Caranza* they had it, and from no body else; who it is most likely had it from some *Impostor* or other, that made this *Decree* of his own head, when there was no *copy* of the *Councel* to be found, that had the like. Though if it were true, all this that *Caranza* added

e Canus in loc. Theol. ubi supra.

f Becanus in Manual. Contr. ubi supra.

g Sixt. Senen. lib. 8. hær. 11. Alph. à Castro cont. hær, l. 1. c. 2. Andrad. def. Fidei. Trid. l. 3. Harlem. in Catal. libr. Canonic. & multi alii.

ded to it; yet in the same sense that *S. Austin*, and the *Councel* of *Carthage* were interpreted before, may *these words* of the *Epitome* be taken here. But in *Epitomes* of *Councels* there ought not to be more, then is in the *great* and *vast Volumes* of the *Councels* themselves, where no such thing is to be seen in all the *several Editions* that have been printed of them. And as for the *Councel* of *Florence* it self, the *Story* of it (which we have briefly and truly represented) hath made it manifest, that it cannot be rightly accompted to be a *General* or an *Oecumenical Councel*, were it but in respect of the *Latin Churches* alone; whereof a *great part* remained at *Basil*, and acknowledged not either *Eugenius* or his *Councel* at *Florence*. Indeed they were called thither, but when [a] *none* of them came, and the *Greeks* began to be troubled at it, the *Pope* said, that where "*He and the Emperour of the East*, "(without any notice taken of the *Western Emperour*) "*with his Patriarch were met together*, there needed no "more to make a *General Councel*, *for all Christendome* "*met in Them*; *and no man believed otherwise*. But who can here believe the *Pope*? specially, when the *Councel* at *Basil* [b] condemn'd that at *Florence*, for a *Schismatical Synagogue*, (as that at *Florence* did *It*) and with *worse terms* then those. But whatsoever either of these *Two Synods* did, or what ever it was that *Pope Eugenius* decreed, certain it is, that neither the *Greek*, nor the *Latin Church* (before the *Synod* at *Trent*) ever observed any such *Decree*, or received all the *Books* of *Scripture* that *Caranza* reciteth, as *equally*,

a Acta in Concil. Florent. Proximè ante Sess. 1: *Præstitutum quatuor Mensium dilapsum est tempus, & nec Basileæ quisquam nec aliquis alius Italus venit. Cumque à nobis aliud fieri non posset, res ipsa cogebat celebrari Synodum ad disputandum, absentibus etiam iis qui Synodo interesse debebant. Aiebat enim Pontifex, ubi Ego sum cum Imperatore & Patriarchâ, ibi Christianorum omnium Synodus esse creditur.* *b* Jac. Meyerus in Annalib. Flandr. lib. 16. *Basileense & Florentium adeò nihil concordiæ habebant, ut utrumque alterum Schismaticum, Synagogamque Satanæ nominaret.*

strictly and *properly Canonical*. For the *Latins* (those that were of the chiefest name among them both *then* and *after*,) made no more accompt of any *such Decree* (if any such were,) then the *Greeks* did of the pretended *Union*; who [a] assoon as they were return'd, and got *home* to *Constantinople*, would stand to nothing, that their *own suddain fear*, and the *Popes persivasions*, had, for the time, brought them to in *Italy*.

[a] Chalcondylus l. 6 *Græci domum reversi non amplius his, quæ in Italia acta fuerant, stare voluerunt. Verum Sententiam diversam tenentes, noluerunt in Religionis negotio adhærere Romanis.*

An. Dom. 1445.

CLXI. Among the *Latins* in this Age, that, notwithstanding this pretended *Papal Decree* at the Councel of *Florence*, were of no such mind, as they that follow the Councel of *Trent* are now, first of all We have ANTONINUS; who knew, far better then *Caranza* did, what was done at *Florence*; where he was [b] present at divers of the disputations there held between the *Greeks*, and the *Latins*, and being afterwards made Archbishop of the same *Place*, was not long since *Sainted* by Pope *Adrian* the *Sixt*; which will make his Testimonie the lesse lyable to their Exceptions that have so great an Estimation of him. And that He denyeth those *Six Books* now debated to be any parts of the *Sacred* and *Canonical Scripture*, [c] *Franciscus Picus*, and [d] *Melchior Canus* are both forced to confesse. For otherwhiles in particular he denyeth [e] *Some* of them the honor and authority that the *Canonical Scriptures* have; and otherwhiles in general he denyeth [f] asmuch to them *all*; acknowledging no more then XXII Books of the *Old Testament* to be *Authentick*, not only by the Accompt of the *Hebrews*, but by the common judgment of the *Latin*

[b] S. Antoninus in Sum. hist. Tit. 22. c. 11. Sect. 1.

[c] Joh. Fran. Picus de fide & ordine credendi Theor.

[d] Canus loc. Theol. lib. 2. cap. 10 & 11. Arg. 3. *Antoninus alios sex Libros Sacros (sive Canonicos) esse inficiatur.*

[e] S. Antonin. Sum. hist. part 1. Tit. 3. c. 4. Impr. Lugd. *Qui Liber (Ecclesiastici) quamvis plenus sit morali Sapientiâ, & ideò ab Ecclesia receptus ad LEGENDUM, non tamen AUTHENTICUS est ad PROBANDUM ea quæ veniunt in Contentionem FIDEI.*

[f] Ibid. c. 6. Sect. 12. *Et sic in totum XXII ponunt Hebræi Libros Authenticos. Apocrypha appellant Librum Sapientiæ, Ecclesiasticum, Tob. Jud. & Maccab. Ecclesia tamen etiam APOCRYPHA recipit ut vera, utilia, & moralia, etsi in contentione Eorum quæ sunt FIDEI non urgentia ad arguendum.*

Church; for proof whereof [a] he produceth both *S. Jeroms Prologue*, which was then generally received, and the Teſtimonies as well of *Thomas Aquinas*, as of *Nicolas Lira*, who were then likewiſe in great accompt among them: and concludeth, That thoſe Books, which are called *Apocryphall* may peradventure have the like *Authoritie*, that the writings of *other holy Doctors* have, which be approved in the *Church*: But more then this he doth not attribute to them.

[a] Idem Sum Theolog. part. 3. Tit. 18. c. 6 Sect. 11. *Hebræi Secundum Hieronymũ in Prol. Gal. Librorum V. T. quatuor faciunt Partes. Et Primam appellant Legem—Secundam Prophetas—Tertiã Hagiographas—Quartam, (quam tamen non ponunt ipſi Hebræi in Canone S. Scripturarum, ſed appellant Apocrypha,) faciunt de aliis Quinque Libris, ſcilicet Sap. Eccl. Jud. Tob. & Maccab. qui in duos Libros diſtinctus eſt; Unde & de his Quinque Libris dicit Hieronymus in Prol. ſuper Judith, quòd Autoritas eorum ad roborandã illa, quæ in contentionem veniunt, minus idonea judicatur.—Et idem etiam dicit Thomas 2a. 2æ & Nicolaus Lira ſuper Tob. Scilicet quòd iſti non ſunt tantæ Auctoritatis, quòd ex dictis eorum poſſit efficaciter argumentari, in his quæ ſunt ELDEI, ſicut ex aliis Libris S. Scripturæ. Unde fortè habent Auctoritatem talem, qualem habent DICTA S. DOCTORUM approbata ab Eccleſia.*

CLXII. Contemporary to *Antoninus* was ALPHONSUS TOSTATUS, the Biſhop of *Avila* in *Spain*, and the moſt learned perſon of all others that lived in this Age; ſo admired for his induſtry, and knowledge in *all Sciences*, but ſpecially in the *Scriptures*, that ſince his time no man ever had a greater *Elogie* then He, being uſually ſtiled [a] *The Wonder and Aſtoniſhment of the world.* The Teſtimonie of this great Author is yielded to us both by [b] *Canus*, and [c] *Serarius*; But becauſe there is none that ſetteth forth *our Doctrine* in this Controverſie more fully then he doth, we deſire that he may be heard at large. For in divers Places of his Commentaries he rejecteth the *Six debated Books* from being either *Authentick* or *Canonicall Scripture*, or ſufficient to prove any Article of our *Faith*; [d] acknowledging that the *Church* in his time did not command them to be *regularly* received; nor condemn any man of *Diſobedience*

An. Dom. 1450.

[a] Mariana in Hiſt. Hiſp *Elogium Toſtati; Hic Stupor eſt Mundi qui Scibile diſcutit Omne.*

[b] Canus loc. Theol. lib. 2. cap. 10. & 11. Arg. 3. *Alph. Toſtatus hos ſex Libros, Sacros ſive Canonicos eſſe inficiatur.*

[c] Serar. Prol. 5. in Tob. & preloq. 3. in Maccab.

[d] Toſtat. prefat. in S. Matth. q. 1. *Computatio noſtra communis eſt, quòd computentur Omnes Libri, quotquot Eccleſia legit & ſuſcipit, cujuſcunque Ordinis vel Canonis ſint—Quæſt. 2. Alii ſunt Libri, qui licet ab Eccleſia teneantur, CANONE tamen non ponuntur, quia non adhibet illis Eccleſia hanc fidem; nec jubet illos REGULARITER legi aut recipi, & non RECIPIENTES non judicat inobedientes aut infideles.*

ence and *infidelitie*, (as the *Church* of *Rome* doth now,) that received them not into *equall* Authoritie and veneration with the rest of the *Scriptures*. And to this purpose he giveth [a] Two Reasons; First, because the *Church* is not only uncertain who be the Authors of *these Books*, but knoweth not neither, whether they were written by the dictate and inspiration of the *Holy Ghost*; which taketh away the Authoritie of the *Canon* from them. [b] Secondly, because the *Church* is no lesse uncertain, whether there be not somewhat mingled with these Books by *Heretiques*, and more added to them then the first *Writers* of them ever intended. Whereupon he concludeth, [c] That *the Church* receiveth and permitteth them to be *read*, (as *our Church* now doth,) for many devout passages in them, but *obligeth* no man *necessarily to believe* that which is therein contayned; because they are not of *sufficient force* to prove any thing that shalbe contested in our Religion by us against *Jewes*, or *Heretiques*. Moreover, he distinguisheth (as the Ancient Fathers did [d] before) betweene *Two* sorts of *Apocriphal Books*; [e] whereof *Some* are so called,

a Ibid. *Hoc autem est proper duo. Primò quiâ Ecclesia non est certa de Auctoribus Eorum; immò nescit an SPIRITU SANCTO INSPIRATI dictaverunt Eos. Cùm autem dubitatur circà aliquos Libros, de scriptoribus eorum, an SPIRITU SANCTO MOTI sint, ADIMITUR AUCTORITAS ILLORUM, & non ponit illos Ecclesia in CANONE Librorum suorum.*

b Ibid. *Secundò quiâ Ecclesia non est certa circà tales Libros, an ultrà id quod habuerunt à propriis Auctoribus Hæretici aliquid miscuerint, vel subtraxerint.*

c Ibid. *Tales autem Libros Ecclesia recipit, permittens eos singulis fidelibus legere; ipsa quoque in Officiis suis illos legit propter multa devota quæ in illis habentur. Neminem tamen OBLIGAT ad NECESSARIO credendum id quod ibi habetur; sicut est de Libris SAP. ECCL. MACCAB. JUD. & TOBIÆ. Isti enim licet à Christianis recipiantur, & probatio ex ei sumpta sit aliqualiter efficax, quiâ Ecclesia istos Libros tenet; contrà Hereticos tamen, aut Hebræos, ad probandum ea, quæ in dubium veniunt, non sunt efficaces.* d Num. e Tostat. ibid quæst. 3. *Libri dicuntur APOCRYPHI dupliciter. Uno modo, quiâ non constat de eorum Scriptoribus an Sp. S dictante scripserint & etiam non constat de omnibus, quæ in iis habentur, an vera sint; Non est tamen in eis aliquid, quod manifestè falsum sit, vel quod valde suspectum sit de falsitate. Alio modo dicuntur Libri Apocryphi, de quorum Auctoribus non constat, an à Deo sint inspirati, & insuper multa, quæ habentur in eis, vel sunt manifestè falsa, vel de Errore valde suspecta. Accipiendo primo modo Libros Apocryphos, Scriptura non ponit illos in CANONE Librorum suorum, ita ut debeat illis fides de necessitate adhiberi; permittit tamen volentibus legere, quod legant, quiâ non videtur inde sequi aliquod inconveniens; ipsa quoque Ecclesia illos legit. Accipiendo secundo modo Apocryphos Libros, non solum Ecclesia non ponit illos in Canone, imo nec aliquo modo ponit eos cum Libris suis nec legit, nec legentibus favet—. Primo modo sunt Apocryphi Libri quidam, qui ponuntur EXTRA CANONEM V. T. computantur tamen inter Libros S Scripturæ, scilicet, Liber Sapientiæ, & Ecclesiasticus, & Judith, & Tobias, & Libri Maccabæorum: de Auctoribus enim horum non constat Ecclesiæ, an Sp. S. dictante scripserint; non tamen reperit in eis aliquid falsum, aut valde suspectum de falsitate; sed potius in eis est doctrina copiosa, Sancta, & Devota; ideò Ecclesia legit illos, & computat inter Libros suos. Sic dicit Hieronymus in Prol. super Judith, quòd Liber Judith, qui est de Apocryphis, &c.—*

because

becauſe it is not known for certain, either *who* wrote them, or by *what Spirit* they were written, or whether all things, that are contained in them, be undoubtedly *true*; *Others*, that beſides all theſe *uncertainties* have many things in them either *manifeſtly falſe*, or ſhrewdly *Suſpected* ſo to be. *Both* which *Sorts* of *Books* being excluded from the *Canon* of *Scripture*, the *Church* permitteth the *One* to be Read, but giveth not the like libertie for the *Other*. And among thoſe that are thus permitted, and yet not received into the *Canon*, he reckoneth expreſſely the *Six Apocryphall Books*, which ſince his time the *Pope* and a *few Biſhops* at *Trent* have commanded, upon perill of their *Curſe* and *damnation*, to be *Canonical*, and ſo to be received, in deſpight of all *Churches*, and all *people*, before and after them, in the world.

CLXIII. Yet this is not the only place, wherein this great and eminent writer declareth the common voice of the Catholick *Church* to be againſt them. For elſwhere his Sayings are as cleare to the ſame purpoſe. [a] As where he denyeth any of thoſe *Apocryphal Books*, (though they be *written*, and *read together* with the *other Books* of the *Bible*,) to be received by the *Church* into the *like Authoritie* with thoſe that are *Authenticall* and *Canonical*. Whatſoever therefore may be objected out of his [b] Commentary upon *S. Jeromes Prologue* to *Paulinus*, concerning the *Reception* of *theſe Books* into the *Church*, cannot be otherwiſe underſtood, then of ſuch a *Reception*, that took them onely into the *Bible*, to be *Read* among *Chriſtians* (which was [c] more then the

a Idem in Enar. præfat. in Lib. Paralip. q. 7. *Nullus tamen iſtorum Librorum APOCRYPHORUM, (etiamſi ſit ſcriptus inter alios Libros Bibl. et legatur in Eccleſia,) tantæ Auctoritatis eſt, ut ex eo Eccleſia arguat ad probandam aliquam veritatem; & quantum ad hoc NON RECIPIT eos. Et de hoc intelligitur quod dicit hîc Hieronymus, ſcilicet, APOCRYPHA NESCIT ECCLESIA.—Et iſtud habent minus quàm Libri CANONICI & AUTHENTICI.* *b* Idem Comment. in Prolog. Gal. *Nos tamen Eccleſiæ auctoritate inter Libros Authenticos illos ſuſcipimus, atque in Eccleſiâ ſuis temporibus legimus, &c.* *c* Ibid. q. 28. *Librum Eccleſiaſtici quanquàm Judæi nunquàm habuerint in Canone Scripturarum, Eccleſia tamen SUSCIPIT atque LEGIT.*

Hebrews

Hebrews would allow them,) as usually they were, both in their *private Studies*, and in their *publick Offices*; which is an *honour* that we deny them not.

An. Dom. 1470.

CLXIIII. After *Antoninus* and *Tostatus*, there lived in this Age DENYS the CARTHVSIAN, a voluminous writer upon the whole *Bible*, and a person in such great reputation with Pope *Eugenius the* 4th. (in whose name the pretended *Decree* at *Florence* is published,) that he esteemed him [b] as one of the *best Sonnes* which the *Church* then had. Who in this particular never learn'd any other doctrine of *his Mother*, then [c] *that there were but XXII Books* of the *OLD Testament*. For when he beginneth to speak of [d] *Ecclesiasticus*, of the Book [e] of *Tobit*, of the [f] *Maccabes*, of *Judith*, and the Histories of [g] *Susanna*, *Bel* and the *Dragon*, he forewarneth his Readers, and telleth us expressely, "that they are "not to be computed among the *Canonical Scriptures*, "and that the *Church* doth not receive them to prove "any *Article of Faith* by them. Which is aboundantly enough, to have, been said for this *Centurie*.

b Vita Pauli 2. in 8. Tom. Concil. apud Bin. *Floruit eâ tempestate* Dionysius Carthusianus, *tot excellentium Librorum Auctor, de quo illud Testimonium protulit Eugenius, Lætetur Mater Ecclesia, quæ talem habet filium.*

c Dion. Carthus. præf. in Genes. art. 4. *Sicut in Prologo super Libros Regũ Sanctus ait Hieronymus, XXII sunt Libri V. T.*

d Idem Prol. in Ecclesiasticum. *Liber iste non est de Canone, id est, inter Scripturas Canonicas non est computandus.* *e* Idem Prol. in Tob. *Liber iste non computatur inter Scripturas Canonicas—propter quod eum recipit Mater Ecclesia, & legendum instituit, non ad confirmationem Dogmatum, atque probationem Credendorum, sed ad morum informationem.* *f* Idem in Maccab. cap. 1. *Non est autem hic Liber in Canone, tamen ab Ecclesia tanquam verus receptus est.* *g* Idem in Dan. 13. *Verum est autem quòd hæc duo Capitula non pertinent ad Scripturam Canonicam, sicut nec Tobias, nec Judith, &c.*

CHAP.

CHAP. XVII.

The Testimonies of the Ecclesiasticall Writers in the Sixteenth Century.

CLXV. IN the beginning of this Age FRANCIS XIMENIUS the Cardinal and Archbishop of *Toledo* in *Spaine*, a man very famous to all posterity, founded the *Vniversitie* of *Complutum*, now called *Alcala*, and set forth that great and useful edition of the *Bible*, in many volumes, and in divers languages, which from that place where so much industry and paines, together with so much ‖ time, * Cost and charges, was spent about it, hath ever since carryed the Name of *Biblia Complutensia*. In this work he had the assistance of that whole *Vniversitie*, besides the Advice and Care of many other the best learned men abroad; and in the Preface to the Reader there is a Speciall Admonition given, [a] That the Books of *Tobit*, *Judith*, *Wisdom Ecclesiasticus*, and the *Maccabes*, with the *Additions* to *Ester*, and *Daniel*, which be there set forth in *Greek* only, are no *Canonicall Scripture*. In the reciting of which Admonition Frier [b] *Sixtus Senensis* is not so honest, as he should be, when he restraines that to the *Hebrew Canon* only, which Cardinall *Ximenius* extended to the *Christian Accompt* and all; whereunto he addeth, (more then the *Frier* doth,) that the *Church* received not those *Books* for *Confirming* the

An. Dom. 1502.

‖ *Duravit ab Anno* 1502. *Annos continuos plus minus XV hac Cura.*

* *Ad Summam Quinquaginta Millium, & amplius, Aureorum.* Ita *Alvar. Gomecius* in vita *Ximenii.*

[a] Fr. Ximenius in Bibl. Complut. præfat. ad Lector. *At verò Libri EXTRA CANONEM, quos Ecclesia potiùs ad ædificationem Populi, quàm ad Auctoritatem Ecclesiasticorum dogmatũ confirmandã recipit, Græcam tantùm habent Scripturam, sed cum duplici interpretatione.* [b] Sixt. Senens. Bibl. lib. 4. verbo Fran. Ximen. Sect. 2. *Libri verò qui EXTRA CANONEM sunt Hebræorum, quos Ecclesia ad ædificationem legit, Græcam tantùm habent Scripturam, &c.*

Authoritie of any her *foundamentall Points* in Religion, though for the *edifying* of the *People* she ordered them to be *Read*. This *Bible*, and this *Preface* to it, was publisht [a] by the Authority and consent of Pope *Leo the Xth*. (to whom the whole work was dedicated,) for as yet *Rome* it self had not received these *Apocryphall Books* into the *Canon*.

[a] *Ex motu proprio, & certa Scientia Opus comprobamus, &c.* Leo Decimus.

An. Dom. 1506.

CLXVI. About this time it was, that they printed the *Vulgar Bible* with *Lira's Commentary*, and the *Ordinary Glosse*, at *Basil*; whereunto *He* that then made THE PREFACE (*before mentioned,) [b] *set* as great a difference between the XXII *Books* that we have from the *Old Canon*, and the VI, (or IX,) that are now put into the *New*, as there is between Things *certain*, and *dubious*. And he taxeth them not only with *indiligence* and *ignorance*, but with *folly* also, that think all the *Books* they see printed together in the Common volume of the *Bible*, to be of a *like*, or an *equal Veneration*. The Censure concernes them that made, and them that follow the *Trent--Canon*, upon whom it is here layd, before hand, take it off again as they can.

* Num.

[b] Prafat. in Biblia Basileæ edita cum Glossis Ordinaria & interlineari An. 1506 *Quoniam sunt multi, qui ex eo, quòd non multam operam dant S. Scripturæ, existimant Omnes Libros, qui in Bibl. continentur, PARI VENERATIONE esse reverendos, nescientes distinguere inter Libros Canonicos & Non-Canonicos, (quos Hebræi inter Apocrypha computant,) undè sæpe coram doctis Ridiculi videntur—idcircò distinximus, & distinctè numeravimus, primò Libros Canonicos, & postea Non Canonicos; inter quos tantum distat, quantum inter CERTUM & DUBIUM. Nam Canonici sunt confecti Sp. Sancto dictante. Non Canonici autem, sive Apocryphi, nescitur quo tempore, quibusve Auctoribus sint editi.—At Libri Canonici tantæ sunt Auctoritatis, quòd quicquid ibi continetur, verum tenet firmiter & indiscussè.*

An. Dom. 1510.

CLXVII. Now also lived IOHANNES PICUS, the great * learned COVNT of MIRANDULA, who in this matter [a] adhered firmely to *S.* "*Jerome*; For herein *S. Jerome's* Authority and Testimony was then held to be most sacred in the *Church*, "whereunto he addeth the Advice of *Athanasius*, "*Damascen*, *Gregorie Nazianzen*, and *Amphilochius*, all of them being our witnesses before.

* Bellar. de Script: *Vir ingenio & doctrinâ maximus.*

[a] Joh. Picus, comes Mirandul. de ordine credendi. Theorem. 5. *Firmiter tamen hærendum credi Sententiæ Hieronymi, cujus auctoritas me movit—Et Demùm ejus Testimonium ab ECCLESIA pro Sanctissimo habetur.*

CLXVIII. To him we may joyn JACOBUS FABER STAPVLENSIS, a Doctor in the Vniversity of *Paris* at this time bearing a great Name and reputation in the world; who, as earnest as otherwhiles he was to keep up the credit of *these Books*, yet [a] he acknowledgeth nevertheless, "that they are not "within the *Canon* nor in that *Suprem Authoritie* with "the *Church*, wherein the *Other Books* of the *Scripture* are; and therefore numbreth them among the Books of *Hermes's Pastor*, and the *Prophecie of Henoch*, being all *Apocryphall*, though none of the *worst* and most *rejected Sort* of *writings* which bear that *Name*.

An. Dom. 1515.

a Jacob. Faber Stapul. præf. in Libr. Trium virorum & Virg. Spiritual. *Ecce quomodo connectit Hieronymus Pastorem Libro Sapientiæ, Ecclesiastico, Judithæ, & Tobiæ, eandem tribuens auctoritatem, quia eandem continent ad ædificationem pietatis virtutem, sed & hos omnes nominat* Apocrybos, *quia de* CANONE NON SUNT, *& in* PRIMA SUPREMAQVE *Ecclesiæ* AUTORITATE. *In alea tamen* Apocryphorum *planè damnandorum non sunt; sicut nec Liber Henoch,—sed in prima* Apocryphorum *Notâ, & laudabilissimâ post S. Eloquia significatione.*

CLXIX. It was at this time, when JODOCUS CLICHTOVEUS, a Sorboniste, and a Canon of the Church at *Chartres*, wrote his Commentary upon *Damascen*; wherein he [b] excludeth all these controverted *Books* from being numbred among the *Canonical Scriptures*; and bringeth *S. Hierome's* Testimonie to assert his own, together with the writings of *Damascen*, that *these Books* were of lesse *Authoritie* and weight in the Church, then the *XXII Books* of the *Ancient Testament*.

An. Dom. 1520.

b Jod. Clichtov. in Damascen. l. 4. c. 18. *Et non modo hi duo Libri* (Sapientia, et Ecclesiasticus,) *non numerati sunt in* CANONE *Sacrorum Librorum; sed etiam Tobias, Judith, et Libri Maccabæorum, à Numero Canonicorum Voluminum V. T. sunt excluſi, quemadmodum testatur Hieronymus.—Itaque hi Libri quòd minoris habebantur Auctoritatis & ponderis, quàm illi XXII Libri V. T. in litera explicati, non ponebantur in Arca, sed Duntaxat* CANONICI LIBRI.

CLXX. Then likewise did LVDOVICUS VIVES (one of the most learned men that these times had) write his Commentaries upon *S. Augustin's Bookes de Civit. dei.* Wherein, [a] (besides the *Third and Fourth Booke* of *Esdras*,) he [b] rejecteth

An. Dom. 1525

a L. Vives in S. Aug. de Civ. Dei, l. 18. c. 36 *Tertius et Quartus Libri Esdræ inter Apocrypha rejiciuntur quos Hieron. vocat Somnia.*

b Id. ib. c. 31. *Fit mentio Prophetæ Abacuc, Dan. 14. quòd prandium suũ ex Judâ Babylonẽ tulerit ad Danielem. Quo Testimonio ad probationẽ temporũ Augustinus non est usus; quòd ea Beli Historia & Totum XIV Caput, cũ Historia* SUSANNÆ, APOCRYPHA *sint, nec in Hebræo habeantur, nec sint versa à LXX Senibus.*

the Histories of *Susanna* and *Bel*, as *Apocryphal* Scriptures; and so did *S. Augustin* before. The Books of *Tobit*, and *Judith* are † elsewhere in no greater credit with him: Of *Wisdom* and *Ecclesiasticus*, he sayes enough to exclude them from the *Canon*; for [a] of the *One* he makes *Philo* to be the Author, who lived in the time of the *Apostles*; and [b] of the *Other Sirach's Sonne*, who lived in the time of *Ptolemie*, above 100 yeers after all the *Prophets* were dead. And [c] of the *Maccabes* he is uncertain, whether *Josephus* be the father of them, or no; which he could never have said, if he had believed then to be *Canonical*.

† Idem de tradendis Discipl. lib. 5. *Tobias, & Judith* Apocryphi.

a Idem, in S. Aug. de Civ. Dei, lib. 17. c. 20. *Hic Liber (Sapientiæ) creditur Philonis Judæi Alexandrini, qui vixit temporibus Apostolorum.*

b Ibid. *Hunc Librum (Ecclesiastici) fecit Jesus filius Sirach tempore Ptolemæi Euergetæ Regis Ægypti.* c Idem, in eund. lib 18. cap. 36. *Maccab. lib. 1. Hebraicè lectus est ab Hieronymo, alter Græce tantùm. Idem adversus Pelag. Josephum nominat Maccab. historia Scriptorem. NESCIO an Auctorem significet horum duorum voluminum Maccab. histor. quam inter sacra habemus.*

An. Dom. 1526.

CLXXI. Of the same mind and belief was FR. GEORGIUS the *Venetian* Minorite, and a famous writer in his time; who in his *Harmonie of the world*, [d] secludeth *all those Books* from the *Canon*, that have no place among the *XXIIII Books* of the *Old Testament*. And though the [e] *Master* of the *Palace* at *Rome* be highly displeased with him, and hath lately commanded *his Book* to be *purg'd*, yet he held *Tobit* to be no *Authentick part* of *Scriptur.e*

d Fr. Geor. ven. in Harm. Mund. Cant. 3. Ton. 8. Mod. 12. Concent. 1, *Nec tamen recepta in Sacro CANONE, neque inserta numero XXIV Librorum vitæ, nisi castigata, & approbata, &c.* e Joh. Maria Indice Rom. Liber. expurgand. *Georgius in Problemat. asserit, Librum Tobiæ non habere certum Auctorem, & NON ESSE IN CANONE BIBLIÆ.*

An. Dom. 1530.

CLXXII. ERASMVS was now in great reputation with all men, (but the *Monks* that hated him,) for the excellency of his Spirit, and the perfect knowledge that he had in all kind of Learning. And so much was given [a] to his skill and judgment in the *Scriptures*, that few or none were thought that way to be comparable to him. In his *Explication* of

a Sadolet. in Epist. ad Erasm. *Nihil mihi meorum probari potest, quod ad literas Sacras pertinet, si id non antea tibi probatum fuerit.*

the

the *Apostles Creed* and the *Decalogue*, * he propoſeth this Queſtion about the Number of *Canonical Books*; "and anſwereth, that *Ruffin* (under the name of "*S. Cyprian*) had given the beſt Reſolution to it; "That to the *Old Teſtament* belonged the *Five Books* "*of Moſes, Joſuah, Judges*, and the *Reſt* that we "number; concluding that the *Ancient Fathers* ad- "mitted *no more*, of whoſe *Autoritie* it was not law- "full for any man *to doubt*. Of the *Other Books* that "were *afterwards received* into *Eccleſiaſticall Vſe* "(naming all thoſe that we accompt to be *Apocry- "phal*, as *Ruffinus* and the Old writers did,) he is "*Vncertain*, what manner of *Authoritie* they have: "but addeth, [a] That the *Canonicall Scriptures* are ſo "called, which *without any Controverſie* all men ac- "knowledge to have been written by the *Inſpiration* "*of God*. And [b] in his *Scholies* upon *Saint Ierome's Preface* to the Prophet *Daniel*, he maketh a wonder at it, that ſuch *Stories*, as *Bel and the Dragon* is, ſhould be *publickly read* in the *Church*; which he would never have done, nor found any fault with it at all, if *that Scripture* had in his time been believed to be *Canonical*. But for the Reception of *theſe Books* to be *Read* in the *Church*, it is his Admonition to [c] all them that ſtudie the *Scriptures*, "to conſider well, how far, "and into what degree of Authoritie the *Church* had

* Eraſm. in Expl. Symb. Apoſt. & Decal. Catech. 4. *Nomen Scripturæ Canonicæ quot volumina complectitur? Reſp. Iſtud expeditè docuit B. Cyprianus (Ruffinus) In V. T. cenſetur Pentateuchus Moſis; His accedunt duo, Jeſu Nave, Judicum & Ruth; Poſt hos quatuor Libri Regũ, quos Hebræi duos tantùm faciunt; præterea Liber Paralip. dein duo priores Libri Eſdræ, quos Hebræi pro uno numerant; nam tertius & quartus inter Apocrypha cenſentur. Succedunt quatuor Prophetæ majores; His adjungitur 12. Proph. minorum Liber unus; Ad hæc Job, Pſalmi, Salomonis Libri tres; Intrà hunc Numerum concluſit Priſcorũ Autoritas V. T. volumina, de quorum fide neſas eſſet dubitare. Nunc verò receptus eſt in USUM ECCLESIASTICUM & Sapientiæ, quem quidam ſuſpicantur eſſe Philonis Judæi, & alius qui dicitur Eccleſiaſticus, quem putant eſſe Jeſu filii Sirach. Receptus eſt & Liber Tob. & Jud. &c. quos Hebræi non habebant. Sed Hieronymus teſtatur ſe vertiſſe ex editione Theodotionis. Cæterùm an Eccleſia receperit hos Libros eâdem Auctoritate, quâ cæteros, novit Eccleſiæ Spiritus.* a Ibid. *Canonicam appellant Scripturam, quæ citrà controverſiam afflatu S. Spiritus prodita eſt.* b Idem in Schol. ſuper præfat. Hieron. in Dan. *Mirum quod Hieronymus veru jugulat, id nunc paſſim legitur & canitur in Templis, imò nullo delectu legimus de Bel & Dracone, quam ille non veritus eſt appellare fabulam; nec additurus, ni veritus fuiſſet, ne bonam voluminis partem detruncaſſe videretur: ſed apud quos tandem? apud imperitos, inquit ipſe. Tanto plus valet conſuetudo multitudinis imperitæ, quàm hominis eruditi judicium.* c Idem, Epiſt. ad divin. literarum ſtudioſos, præfixa Tom. 4. Oper. Hier. *Magni certè refert, quid quo Animo comprobat Eccleſia. Ut enim PAREM tribuat AUCTORITATEM Hebræorum voluminibus, & Quatuor Evangeliis, certè non vult IDEM ESSE PONDUS Judit, Tobiæ, & Sapientiæ Libris, quod Moſis Pentateucho.*

"ſo

"so *received* them; For she intended not to give the "*Same weight* of *Authority* and *honour* to the Books of "*Tobit*, *Iudith*, and *Wisdom*, which is given to the *Five* "*Books* of *Moses* or the *Four Evangelists*. But maketh a great difference between them; though it hath pleased the late *Congregation* at *Trent*, to make them all *alike* and *equall*, and to give no more *Authoritie* and *Honor* to the *One*, then they do to the *Other*: wherein they had neither *Father*, nor, any other good *Writer* to go before them. And it is remarkeable here, that in *Erasmus* his time, who had so many Corrivals both envyous of his glory, and desirous of his ruine, yet there was not one among them all, (not *Sutor* and *Bedda*, not any Doctors of *Spain* or *Italy*, not the *Sorbonist's* themselves, who Censured divers *other* of *his Writings*,) that found any fault with him for *all these*, which he had published concerning the *Difference* betwixt the *Canonical*, and *Apocryphal or Ecclesiastical Scriptures*.

An. Dom. 1534.

CLXXIII. Cardinal CAJETAN was at this time the common [a] *Oracle*, to whom most of the *Divines* in the Church of *Rome* had recourse, for their better resolution in any difficult or doubtfull Question, that occurred about the *Scriptures*, and the publick doctrine of the *Schooles*: So that his Testimony will involve many more, and be of as good authority, as if we should now produce [b] a *great Number* of witnesses for us together. And in this particular Question he declareth himself (oftener then once) to be formally for us. Somewhat he had said to that purpose in his [c] *Commentaries* upon *Thomas Aquinas*; but afterwards in his *Commentaries* upon the *Bible* (which he wrote at *Rome*) he spake more cleerely.

[a] Thom. Stroz. in Epist. dedic. ante Commentar. Cajetani in Parab. Salom. *Ad quem velut commune Oraculum, seu pro Sacr. literarum involucris, seu pro casibus Conscientiæ, sive pro altioribus Theologiæ Mysteriis, ac difficillimis Quæstionibus confugere solebamus.*

[b] Eisengren de Certitu. gratiæ. c. 9. *Magnus iste Cardinalis tantæ nobis authoritatis esse debet, ac si magnum Scriptorum numerum proferremus in medium.* [c] Cajetan. Com. in 2a. 2æ. q. 9. art. 4. ad 2. & in 1. q. 89. art. 8. ad. 2.

For

For first in generall, he [d] giveth us this as a *Rule* of the *Church*, "That what Books were *Canonical*, "or *not Canonical*, to S. *Ierome*, the same ought either "way to be so with *us*: And [a] that the whole *Latin* "*Church* is herein very much obliged to *S. Ierome*, "who by severing the *Canonical Books* of *Scripture* "from those that are *not Canonical*, hath freed us "from the Reproach of the *Hebrews*, that otherwise "might say, we had forged a *New Canon* of our own, "which the *Old Church* never knew. And then in particular, telleth *Pope Clement the VII*th, (whose approbation he had,) [b] "that for this reason he would "let passe the *Apocryphal Bocks*, and spend no time in "writiug any *Commentaries* upon them, [c] for that "*Judith*, and *Tobit*, and the *Maccabes*, together with "the Books of *Wisdom*, Ecclesiasticus, and the [d] "*Rest of Esther* are all excluded from the *Canon*, as "[e] being insufficient to prove any *Matter of Faith*, "though they may be used and read, as profitable "and *Regular Books* for the *Edifying* of *the People*. In "which sense, and with which [f] *Distinction* (as he "there concludeth) both *S. Augustin*, and the "*Councel of Carthage* are to be taken, to *reconcile* them "with *S. Ierom*, and the *Councel of Laodicea*, before produced. Whereby it is evident, that in the dayes of *Cardinal Caietan* (which was but *Ten yeeres* before the Councel began at *Trent*,) all this went for good

d Idem, Coment. in 1. cap. ad Hebr. *Hieronymi Sortti sumus Regulam, ne erremus in discretione Librorū Canonicorum; nā quos ille Canonicos tradidit; Canonicos habemus, & quos ille à Canonicis discrevit, extrà Canonem habemus.*

a Idem in Epist. dedicat. ad Papam Clem VII ante Com. in Libr. hist. V. T. *S Hieronymo (Patre beatissime) Universa Ecclesia Latina plurimùm debet, non solùm ob annotatas, &c.—sed etiam propter discretos ab eodem Libros Canonicos à non-Canonicis Liberavit siquidem nos ab Hebræorum opprobrio quòd fingamus nobis Antiqui Canonis Libres, aut Librorum Partes, quibus ipsi penitus carent.*

b Ibid. *Quocircà quùm disposuissem prosequi Commentarios in Libros V. T. post Moysi Expositionem jam editam, Libros Historiales OMNES in unum volumen coegi, omissis reliquis à Hieronymo inter Apocrypha supputatis.* *c* Ibid. comment. in ult cap. Esther. *Et hoc loco terminamus Commentaria Librorum historialium V. T. Nam reliqui, videlicet Judith, Tobiæ, & Maccabæorum Libri à B. Hieronymo extrà Canonicos Libros supputantur, & inter APOCRYPHA locantur, cum Libro Sapientiæ, & Ecclesiastico.* *d* Ibid. *Sex seu Septem sequentia Capitula sunt Apocrypha; & propterea non exponemus illa.* *e* Ibid. *Nou sunt hi Libri Canonici, hoc est, non sunt Regulares ad firmandum ea quæ sunt FIDEI: possunt tamen dici Canonici, hoc est, Regulares ad ædificationem fidelium.* *f* Ibid. *Nec turberis Novitie, si alicubi repereris Libros istos inter Canonicos supputari, vel in sacris Conciliis, vel in sacris Doctoribus. Nam ad Hieronymi limam reducenda sunt tam verba Conciliorum, quam Doctorum, &c.* ut suprà. *Cum hac enim distinctione discernere poteris & dicta Augustini in 2° de doctr. chr.—scriptaque in Conciliis Carthag. & Laodic.*

[b] Catholick doctrine at [c] *Rome*; that is to say, in the yeer MDXXXIIII. Wherein (writing upon the *Prophets*, and having gone no farther then the *Third Chap.* of *Esay*) he dyed, when [d] he was most likely to have been chosen *Pope* after *Clement the VII*th, if he had outlived him. I know how hot and angry both [e] *Catharin* and *Canus* were in this matter against *Cajetan*, but as *Homer* said of *Hector*, they [f] bark'd, and insulted over him, as *Dogs* over a *dead Lion*. And yet it is observable, that as no man wrote any thing herein against him while he was *alive*, and able to answer for himself; so the *Sorbonne*, or the *Faculty* at *Paris*, that afterwards censur'd him for some *other matters*, (for they took upon them to censure all *Writings* that displeas'd them,) yet in *this particular* they had nothing to find fault with him.

b Bellarm. de Script. Eccl. *Cajetanus vir fuit summi ingenii, nec minoris pietatis.* Soto in 4m. dist. 5. quæst. unica. art. 2. *Excellentissimè Catholicus.* Perer. in 1. cap. Gen. *Vir de mysteriis fidei benè sentiens, & de Theologia optimè meritus.* & in cap. 19. *vir admodùm Catholicus.* Sixt. Senen. l. 4. Bibl. *Incomparabilis Theologus, & inter Doctissimos sui seculi Eruditissimus.*

c Cajetan. in Ecclesiast. c. 12. ad fin. *Et sic finitur Ecclesiastes cum omnibus Salomonis & Sap. libris, Salomonis quidem—Reliquos autem qui vocantur Libri Sapientiales, quoniam Hieronymus EXTRA CANONICOS ad authoritatem FIDEI supputat, omittendos duximus, ad Prophetarum Oracula properantes, Romæ die 23 Junii, Anno* 1534. d *Orator*, qui eum post mortem laudavit. e *Homo ad carpendum promptulus.* Canus loc. theol. lib. 2. c. 11. f Bannez Tom. 2. q. 92. art. 3. *Certè potest dici de istis, quod de Græcis insultantibus Hectori jam mortuo dixit Homerus, Quod Leoni mortuo etiam lepores & Canes insultant.*

An. Dom. 1535.

CLXXIIII. But for *Catharin's* opposition and heat against him, (which brake forth not long after his death,) it was presently abated by another learned [a] DOCTOR of his own Order, and one of *Cartharin's* great friends, (much loved, and much honored by him;) who both reprehended and *derided* that *new opinion*, which *Catharin* first began to set out against *Cajetan*, and all the Doctors of the *Church* before him. For *Catharin* had nothing [b] herein to shew or produce for himself, but the pretended and uncertain Authorities of *Three Popes*; who,

a Anonym. apud Catharin. adversus Cajetan. pag. 48. & 72. Edit. 1. *De Libris autem Tobiæ, Judith, Sapientiæ, Ecclesiastici & Maccabæorum cum Amico meo illo, & Fratre mihi in Christo honorando, qui me ut INDOCTUM DERISIT, quòd HOS LIBROS in CANONE ECCLESIÆ esse professus sum, libenter habebo Sermonem.* b Catharin. ib: p 39. Edit. 2. *Etsi enim alii aliter opinati sunt, non opinor hujusmodi hominum auctoritatem Pontificum decretis præferri.—Patet enim in decretis Innocentii, Gelasii, & Eugenii in Concilio Florentino, hos Libros in Canone computari, & in eodem ordine, cum reliquis Scripturis Sanctis—Mitto Conc. illud Carthag. 2.*

to

to make the beſt of them which can be made, will never make up a *Church*, and to whoſe *decrees*, as likewiſe to the *Canon* of the Councel at *Carthage*, we have [a] already given a full and ſufficient accompt.

CLXXV. About the ſame time IOHN DRIEDO, a Profeſſor of divinity at *Lovaine*, was imployed to write againſt *Luther*; and yet in his Book [a] of *Eccleſiaſtical Scriptures*, which he dedicated to the King of *Portugall*, Firſt he acknowledgeth, [b] That the Hiſtories of *Judith* and *Tobit*, &c. were not numbred in the time of the *Old Teſtament* among the *Canonicall Books* of *Scripture*, but ſome of them accompted *Apocryphal*, as the *writings* of *unknown Authors*, and otherſome no *true Hiſtories* at all; And Secondly, he confeſſeth, That under the *New Teſtament* the *Chriſtian Church* hath not received *theſe Books* into the *ſame equall*, or *like Authoritie* with the *Canonical Scriptures*. Which is a pregnant Teſtimonie againſt the Councel of *Trent*, that will follow by and by.

An. Dom. 1535.

[a] Miræus de Script. Secul. 16. *Edidit & de Eccleſiaſt. Dogm. & Scripturis Libros quatuor, Canonicis voluminibus aſſerendis apprimè utiles.*

[b] Driedo de Eccl. Scrip. & Dogm. l. 1. c. 4. ad difficult. 3. *Hieronymus in Prol. Gal. Libros Judith & Tob. inter Apocrypha numerat, quos tamen in Prol. ſuper Judit. & Tob. dicit apud Hebr. inter Hagiographa numerari, & nihilominùs de CANONE S. Literarum eſſe SEPARATOS. Ad hanc difficultatem (ſi non placeat mendoſum eſſe Codicem) dicemus duplicia eſſe apud Hebr. Hagiographa, ſicut & diximus duplicia eſſe Apocrypha. Hagiogr. 1. Sanctorum Scripta quædam ſunt, quorum auctoritas idonea eſt ad corroborandum ea, quæ ſunt FIDEI: Hujus generis ſunt Hagiogr. in CANONE BIBLIÆ. Alia verò ſunt Hagiogr. quorum auctoritas ad aſſertiones FIDEI corroborandas non eſt idonea, quamvis habeantur vera & Sancta ſicut habentur Hieronymi & Auguſtini Scripta, quæ vocantur Hagiographa (1. Sancta vel Sanctorum ſcripta) Et hujus generis apud Hebr. ſunt Hiſtoria Judith, et Tobiæ, etiam Eccleſiaſticus, & Maccab. primus: quos ſanè Libros quamvis habeant & legant, non tamen inter Canonicos Libros connumerant, ſed inter Apocrypha, non quòd falſi ſint, ſed quòd tales ſint, quorum occulta origo non claruit toti eorum Synagogæ; 3^m. autem & 4^m. Eſdr. 2^m. Maccab. trium puerorum Hymnum, Suſannæ, ac Belis Draconiſque hiſtorias, aut non habent, aut prorſus rejiciunt, & confictas tradunt.—Eccleſia tamen Chriſtiana propter auctoritatem veterum quorundam Sanctorum, qui leguntur uſi fuiſſe teſtimoniis ex hujuſmodi Hiſtoriis, eaſdem piâ fide legit, & non PRORSUS rejicit, nec contemnit, tametſi non RARI AUCTORITATE recipiat illos Libros cum SCRIPTURIS CANONICIS.*

CLXXVI. Not long before this *Councel* met, JOHN FERUS, a very learned man, and a moſt diligent Preacher, ſet forth his *Book*, which he intitled, *The Examination* of thoſe that were to be *Ordain'd*

An. Dom. 1540.

for the *Sacred Ministery* of the *Church*; and howsoever in after times the *Master-Inquisitors* put his works into their *Expurgatory Index*, yet while he lived, and had the general approbation of all sorts of men both for life and learning, there was no exception made against him. [a] In *this Book* he instructeth his Scholars, as a known and ordinary *accompt* which they were to give of *their faith* in those *dayes*, That besides the XXVIII *Canonicall Books* of *Scripture*, (to furnish which number they reckoned either Book of *Samuel*, the *Kings* and the *Chronicles*, with *Ruth*, *Nehem.* and the *Lamentations*, apart by themselves,) there were *IX Apocryphal*. Which *Nine* of old time were not *publikely Read* in the *Church*, nor was any man *press'd* with their *Authority*.

[a] Ferus in Examine Ordinand. *Sunt autem hi Libri Apocryphi, 3. & 4. Esdr. Tobias, Judith, Liber Sapientiæ, Ecclesiasticus, Baruch, & Macchabæorum Libri duo. Omnes alii dicuntur Canonici, quia sunt irrefutabilis autoritatis etiam apud Judæos. Omnes igitur Libri V. T. numero sunt XXXVII, hoc est, CANONICORUM XXVIII; APOCRYPHORUM IX. Olim verò in Ecclesiæ Apocryphi publice non recitabantur, nec quisquam autoritate eorum premebatur; sed domi quidem & privatim pro suo cujusque animo fas erat illos legere.*

Anno Dom. 1541. & 1545.

CLXXVII. Lastly, the Severall Translations of the BIBLE, set forth at these times with special *Prefaces* before them; made as well by *Santes Pagninus* the Dominican at *Lyons*, by *Antonius Braciolus* in *Italy*, and by the *Author* of *Birkman's* Edition at *Antwerp*, as by *Robert Stephen* in the Edition of *Vatablus* at *Paris*; every one declaring the *Distinction*, that was then commonly known and received; between the *Canonical* and the *Apocryphal Books* of *Scripture*; all these (being joyn'd with the *former Authors* whom we have produced in *all Ages*) are most evident and sufficient witnesses, that neither *we* in the *Church of England*, nor the *Protestant Churches* abroad, have herein transgress'd those bounds, which the *Prophets*, and *Apostles*, and generally all our *Forefathers* in the *Faith*, had set out, and prescribed for us.

CLXXVIII.

CLXXVIII. And thus have we hitherto taken an exact and perfect *View* of what the *Catholick Church of God* hath delivered, concerning the CANON of DIVINE SCRIPTURE, in all Times, and In all places; In JUDÆA, by the *Ancient Hebrews*, by CHRIST *himself*, and by his *Holy Apostles*; In PALESTINE and SYRIA, by *Justin Martyr*, *Eusebius*, *S. Jerome*, & *Damascen*; In the Apostolical Churches of ASIA, by *Melito*, *Polycrates*, and *Onesimus*; In PHRYGIA, CAPPADOCIA, LYCAONIA and CYPRUS, by the *Councel of Laodicea*, *S. Basil*, *Amphilochius*, *and Epiphanius*; In EGYPT, by *Clemens of Alexandria*, *Origen*, and *Athanasius*; In the other Churches of AFRICK, by *Julius*, *Tertullian*, *S. Cyprian*, *S. Augustine*, *the Councel of Carthage*, *Junilius*, and *Primasius*; In all the FIVE PATRIARCHATES, by *S. Cyril*, *S. Greg. Nazianzen*, *S. John Chrysostome*, *Anastasius*, *S. Gregory*, *Nicephorus*, *and Balsamon*; In GREECE, by *Dionysius*, *Antiochus*, *Adrianus*, *Leontius*, *Zonaras*, *Philippus*, and *Callistus*; In ITALIE, by *Philastrius*, *Ruffin*, *Cassiodore*, *Comestor*, *Balbus*, *Antoninus*, *Mirandula*, *Cajetan*, and *Pagnin*; In SPAIN, by *Isidore*, *Hugo Card. Paulus Burg. Tostatus*, and *Ximenius*; In FRANCE, by *S. Hilary*, *The Divines of Marseilles*, *Victorinus of Poictiers*, *Charlemaignes Bishops*, *Agobard*, *Radulphus*, *Honorius*, *Petrus Cluniac. Hugo*, and *Richardus of S. Victor's* at *Paris*, *Beleth*, *Petrus Cellen. Hervæus Natalis*, *Faber*, and *Clichtoveus*; In GERMANIE, and the LOW-COUNTREYS, by *Rabanus*, *Strabus*, *Hermannus Contract. Ado*, *Rupertus*, the *Ordinary* and *Interlineary-Gloss upon the Bible*, the *Gloss upon the Canon Law*, *Lyranus*, *Dionysius Carthus. Erasmus*, *Driedo*, and *Ferus*; And in the Church of ENGLand, by *Venerable Bede*, *Alcuin*, *Giselbert*, *Joh. Sarisburiensis*, *Brito*, *Ocham*, *Thomas Anglicus*, and *Thomas Walden*; besides *Divers others*, that are not here numbred. Of whom, it must not be denied, but that *Some* there were, who in many *Other Matters of Religion* were violently carried away with the Abuses and *Streams* of the *Times*; but in

this particular, which we have examined and followed through *all the Ages of the Church*, the *Current* ran clear and ſmooth among them.

CHAP. XVIII.

The New Decree of the Councel at Trent againſt all the former Teſtimonies of the Univerſal Church.

CLXXIX. NOw, after *all theſe*, followed an *Aſſembly* of a *Few Men* at *Trent*, (who took upon them the ſtile and Authority of a *General* and *Oecumenical Councel*,) that made a * *Decree* among themſelves, to controul the *whole world*, and as in *Sundry Points* beſides, ſo in *this*, to deviſe a *New Article* of *Faith*, for their own pleaſure, whereof neither their *own Church*, nor any *other Church* of *Chriſtendome*, had ever heard before.

An. Do. 1546. 8 *April.*

CLXXX. An *Aſſembly* of men, ſuch a one as it was, that by their Magiſterial and undue proceedings there, have done more hurt, and made a greater *Schiſm* in the *Church* of *God*, then all the Malice of wicked and unpeaceful perſons, was ever able to do, ſince *Chriſt* left his legacie of *Truth* and *Peace* among his *Diſciples*, and foretold the *Offences* that would afterwards ariſe, to pervert and miſlead others, who were not the better aware of them.

A brief *Hiſtory* of the firſt occaſion, and beginning of the Councel of Trent.

CLXXXI. But this *Aſſembly* at *Trent*, had this occaſion. When divers *Abuſes* in Religion, (wherewith many men in thoſe dayes were juſtly ſcandaliz'd,) began firſt to be *Reformed* in *Germanie*, Pope *Leo* the *Tenth*, and thoſe that followed the intereſts of the Court at *Rome*, with great *violence* and *direfull proceedings* oppoſing themſelves againſt *all Perſons* that favoured that *Reformation*, there was a *Schiſm* made of *one part* from the *other*; and the Popes *Bull*

of

of Excommunication went abroad; wherein all men were commanded to drive the *Reformers* and all their *Adherents* (among whom *Fredrick* the Duke of *Saxony* was one,) out of their Lands and Countryes. But this manner of proceeding with them, augmented the *Schism*, and made the *Rent* greater then it was before. For the healing whereof, and for the preventing of further Troubles that might ensue, it was the common judgment, and desire both of the *German Princes*, and of all others that affected the *unitie* and *Peace* of the *Church*, that a free & Lawful *Councel* might be generally summoned, through these *Western Parts*, to be held in some convenient place of the *Empire*. But the very Name of a *Councel* abroad, (out of the *Lateran* Palace,) was dreadfull to *Pope Leo*, who [a] living in his Magnificence and Ease at *Rome*, where he had plenty and pleasure daily to attend him; and fearing lest peradventure this New *Councel*, if it should be call'd together, might prove as fatall to *himself*, as the *Councel's* of *Constance* and *Basil* did to some of his *Predecessors*, he was not very willing to hear of it at all. And while he was deliberating how to decline it, and to put it off, he fell sick, and dyed.

a Petr. Suav. in Histor. Concil. Trid. lib. 1.

CLXXXII. After him succeeded *Adrian the Sixt*; [b] who in former times had been the *Emperor's* Schoolemaster, but was then his Lieutenant, or the chief Governor under him in *Spain*. From whence comming Speedily to *Rome*, and there advising with himself, what was best to be done for the satisfying of the Princes and people in *Germanie*, he sent his *Legate* to the *Diet* at *Norinberg*, with Letters, and large Promises to the Princes there assembled, [c] "that if they would proceed against *Luther* (in case "they could not otherwise reduce him) as their "pre-

b Sleidan. Com. lib. 3. & 4.

c Petr. Suav. ibid.

cc predecessors had done against *John Hus*, and *Jerome* cc *of Prage* in the Councel of *Constance*, his own inten- cc tion, and full resolution was, to set his chiefest cc Cares upon *Reforming* the *Abuses* of the *Church*, cc and the *Abominations* of the *Sea* and *Court* of *Rome*, cc from whence peradventure all the present mischiefs cc had proceeded : and that this He would the rather cc do, because he saw that all the world did earnest- cc ly desire it. Whereunto the Answer of the *Diet* cc was ; that if *Luther's* case, and the confessed *Errors* cc of the *Church*, might be both considered, and treated cc on together, there was no better meanes to reduce cc all things to tranquillitie, then a free, Christian cc Councel to be appointed, by the Emperors consent, cc in some convenient place of *Germanie*, where every cc one might have liberty to come, and give that ad- cc vice, which should most tend to the honour of cc *God*, and the Advancement of his true *Religion*. And though the *Legate* was not so well pleased with these *Conditions* which they annexed to their demand of *a Councel*, yet they stood strictly upon them, and thought them both necessary, and modest enough, and that the *Pope* could not be justly offended with them. But assoone as this Answer was carried back to *Rome*, the *Pope* had no leisure either to begin his intended *Reformation*, or to determine any thing about the desire that was made of a *Councel*. For presently after, he also dyed, and *Clement the Seventh* was put into his place.

CLXXXIII. But this man, during all the time of his Papacie, [a] studiously declined the necessitie of a *Councel*, and would by no meanes heare of it, especially with condition to have it celebrated in *Germany* ; whereunto notwithstanding he was often pressed by the *Emperor* himself, who one while was minded

[a] Peter. Suav. ibid.

minded, in case the *Pope* would not assent unto it, to call it by his owne Authority, and otherwhiles sollicited the Colledge of *Cardinalls* to doe it. But the *Pope* and *Cardinals* both, fearing it was impossible to make the *Germans* accept of such a *Councel*, as might be most serviceable to the Court of *Rome*, and being resolute to have *no other*, they sent a [a] *Nuncio* to propose those Conditions about it, which they knew would never be taken. And thus the time passed away, till this *Pope* likewise fell into a sharp infirmitie, which made an end of his life.

[a] Joh. Sleidan. lib. 8.

CLXXXIIII. To him succeeded *Paul the Third*, who was a [b] Prelate that among all his other qualities, made more esteem of none, then of [c] dissimulation. And therefore making show, that he feared not a *Councel*, as Pope *Clement the VII*th did, and being well assured that he could not be inforced to give his assent to the Calling of it in such a manner, and in such a place, where he could have no advantage by it, but that he might make use of the Court and the Clergie, if need were, to contradict and hinder it, when he pleased; he seemed by all meanes to desire it. To this purpose he sent his severall *Nuncios* to the *Emperour*, and other Christian Princes, to declare unto them all, that He and his Colledge of Cardinals had absolutely determined the Celebration of a *Councel*, but that for the time and place of it He was not yet resolved what to doe. Afterwards upon conference with the *Emperor*, who went in person to *Rome* about it, and upon such Conditions as might no way derogate from the power and greatness of the *Papacie*, he condescended so farre that a *Synod* should be summoned at *Mantua* in Italy and sent forth his * *Bull of Indiction* to have it begin there, about a ‖ yeer following. In the mean while,

[b] Petr. Suav. ibid.
[c] Petr. Suav. ibid.

* Dated 12. Jun. 1536.
‖ 27 Maii An. 1537.

while, the *King* of *England*, and the *Princes* of *Germany* making their publick Remonstrances against it, and the *Duke* of *Mantua* refusing to admit the Councel into his Citty, but upon such conditions as would have been too costly for the Court of *Rome*; that designe was layd aside, and the Indiction that the *Pope* made there, came to nothing. Not long after he sent out another *Bull* for a *Councel* to be [a] held at *Vicenza*, a Citty under the dominion of the *Venetians*; but this *Second Indiction* meeting with the same oppositions that the *former* did, and the *Popes Legats* attending there to no purpose, (for there was not any *Prelate* or other *Ecclesiastical Person* that repayred thither to them,) at the last after divers *prorogations* and *Suspensions*, there came forth a *Third Bull*, which commanded all *Bishops and Abbots*, together with other *Priviledged* persons, [b] (that had all taken an *Oath* to be obedient to the *Pope* and sea of *Rome*,) to repayre to the Citty of *Trent* upon the Confines of *Italy*, and there to attend the *Popes Legates* for the Celebration of a Councel which he intended to begin the first day of *November* in the yeere MDXLII.

[a] 1 Maii. An. 1538.

[b] Verba in Bulla Indictionis contenta. *Vi Jurisjurandi quod Papæ Romano, & Sedi Apostolicæ præstiterunt, ac Sanctæ virtute Obedientiæ, &c.*

CLXXXV. But the Princes, and all the Reformed Churches in *Germany*, together with the Kingdomes of *England*, and *Denmark*, and many other places besides, immediately set forth their Protestations, and made their just Exceptions against it; alledging, That the Calling of this *Councel* by the *Popes* Authoritie alone, was contrary to the Rights of *Kings*, and the Ancient Customes of the *Church*; That he had summoned no other Persons thither, nor intended to admit any, either to debate or to give their voyce there, but such only as had first sworne obedience to him; That he tooke upon him most unjustly, to be

be *Judge* there in his own cauſe, knowing well what Accuſations were layd againſt him, both for arrogating to himſelf an abſolute and univerſall *Monarchy* over all the Churches of the world, (falſely pretended to be given him either by *Divine right*, or by any *humane Conceſsion*,) and for many other enormious Abuſes in Religion, which by that uſurped power he ſought ſtill to maintain, and to ſuffer nothing elſe to paſſe in that *Councel*; but what ſhould be moſt advantagious to his own ends. They proteſted therefore againſt it, as being a politique and Papal device, wherewith to delude the world under the name of a *Councel*.

CLXXXVI. Nor did the *Popes* proceedings herein give them any cauſe to change their mind, or withdraw their proteſtation. For Firſt, he ſent his Three Legates to *Trent*, with a bare Mandate only to entertain ſuch Prelates and Ambaſſadours as ſhould come thither, by giving them fair words, but in no wiſe to make any publick Act, before they had received further Inſtructions from *him*, which he meant to ſend them at his own time, and as he ſaw cauſe himſelf. A few Biſhops likewiſe, whom he eſteemed to be moſt addicted to him, were commanded to goe thither, and had ſpeciall order not to make too much haſt in their journey. Beſides theſe, and ſome three or four Neapolitan Biſhops, whom the Emperor ſent along thither with his Ambaſſador, rather to watch what the Pope did, then for any thing els, (for as the caſe then ſtood, he hoped for no good to be done,) there were not any more to make up a *Generall Councel*. Whereupon after they had been there ſeven Months, and did nothing, they all departed, and the Pope recalled his Legats, deferring his *Councel* to another ſeaſon,

that might be more commodious for him.

CLXXXVII. In the mean while, there was a League made betweene the Emperour and the King of England, which the Pope took as one of the greatest affronts and *Scornes* that could be put upon him. For he had not only excommunicated and curſed the King, as a Schiſmatick deſtinated to eternall damnation; but depos'd him from his Regal Authority, and deprived him of all his Rightful dominions, giving away both from him and his adherents whatſoever they poſſeſſed, & commanding that his ſubjects ſhould render him no obedience, that ſtrangers ſhould have no commerce in his Kingdome, that Chriſtian Princes ſhould joyne together to perſecute him, and that all men ſhould take armes againſt him, whoſe Eſtate and Goods, (by vertue of his Papall and plenary power,) he granted them for their Prey, and his perſon for their Slave. Beſides, he had declared the proteſtants of *Germanie* to be Hereticks, whom nevertheleſſe the Emperor had received into his protection, and done divers favours to them. All which, together with the warrs that were now on foot abroad, and wherein the Pope himſelf alſo had a hand, put the thoughts of his Councel, which he had begun at *Trent*, to lay ſtill and quiet all the yeer long.

CLXXXVIII. But after the Termes of peace between the Emperor and the French King were concluded, whereof one was, that they ſhould joyntly endeavour to reſtore the Church unto her ancient purity and concord in Religion, and to reform the Court of *Rome*, from whence all the preſent diſſenſions were derived, the Pope thought, it concern'd him neerely now, to go on with the *Councel*; and having no further pretext whereupon

to

to delay it any longer, all his Cares were, how to call and order it to his own beſt advantage. For this purpoſe therefore he ſet forth another Bull, and ſent his Legates to *Trent*, to begin the Councel *there* upon the XV. of March, in the yeere MDXLV. but he gave them no Commiſſion, or Letters of Inſtruction, after what manner to proceed in it, till he had further adviſed about it, meaning to governe himſelf in that behalfe, as he found occaſion, beſt fitted to his own ends.

CLXXXIX. When the Legates came to *Trent*, they found no Prelate there but the Biſhop of the place. Yet within a few dayes after there came *Three* Italian Biſhops to them, who being dependants upon the Court of Rome, and men very ready to promote the Popes ſervice, had order from him to be there with the firſt. For his deſire was, that the Councel ſhould begin with as few as might be, and they to regulate the reſt that came after. In order whereunto, he ſent his Brief, and gave his Legates a Faculty, to preſide in the Councel under his Name and authoritie; with ſpeciall directions, * not to ſuffer any thing to be propos'd and offered there to publick debate, which had not firſt been privately approved by themſelves, nor * any thing to be put to the Queſtion and defined, which had not been formerly ſent to Rome, and aſſented to by Him; and with power, if need were to do him ſervice in it, [a] either to break up the Councel for altogether, or to ſuſpend and prorogue it from time to time, or to remove and tranſlate it from one place to another, at their pleaſure: which was a device, [b] whereby all Attempts and motions that might be made againſt the Enormities of the *Roman Court*, ſhould be ſure to be defeated. For above all other things

* Hiſt. Conc. Trident. lib. 2. *Papa Legatos ſuos monuit, Ne decretum ullū in Conſeſſu promulgarent, priuſquam illud Romæ ſibi communicaſſent. Sed ut mandata ab Eo expectarent, quid in Concilio proponendum, deliberandum & concludendum eſſet.*

a Bulla Pauli 3. *Plenam & liberam poteſtatem & facultatem, quandocunque vobis videbitur, Concilium de Civitate Tridentinâ ad quancunque aliam commodiorem, de quâ vobis etiam videbitur, transferendi, & mutandi, ac illud in ipſa Civitate Tridentinâ ſuppriemendi & diſſolvendi vobis concedimus.*

b Hiſt. Conc. Trid. lib. 2. *Quo arcano, omnem deliberationem Curiæ Romanæ ſtudiis adverſam facile erat interturbare.*

this was the principall matter, which was given them in charge, [b] that they should not in any case suffer the Authority and power of the *Pope* to be questioned. There was a proviso in the first words of the Bull, [c] that they should doe nothing without consent of the Councell, but [d] afterwards that clause was thought needfull to be altered, and the *Legates* had an absolute power given them, independent of any but the *Pope* himself, whose service they only attended.

b Ibid. *Ne unquàm quâcunque de causâ ad disputationem de Auctoritate Papæ veniatur.*

c Bull. ibid. *De Concilii assensu omnia esse facienda.*

d Ibid. *Illi per Literas Pontifici significârunt, clausulam illam in agendo ipsos plus satis constringere, & minutissimum quemque præsulem Legatis exæquare—Itaque re rationibusque Romæ diligenter consideratis, atque emendato de Legatorum sententia diplomate, absoluta iis concessa est potestas, &c.*

CXC. Two Months passed after their comming to *Trent*, before they got Twenty Prelates into their company, and because they were somewhat asham'd to begin their Oecumenicall Councel, (as they are not ashamed to call it) with so small a Number, they perswaded the Pope to put it off for Eight Months longer; though much adoe they had to perswade the Prelates to stay all that while with them. But by the Months of December and Ianuary following (having in the mean while contented the poorer sort of Bishops with a pension of forty duckets a piece procured for them out of the Popes Coffers,) they grew to somewhat a greater Number. For besides the *Legats*, and the *Cardinal Bishop* of *Trent*, there were present *Four Archbishops*, *Eight and Twenty Bishops*, *Three Abbots*, and *Four Generals*. And [a] these *Three and Forty Persons* made the *Generall Councel*. Among whom [b] Two of the Archbishops were

a Hist. Conc. Trid. ibid. *Ex quibus 43. Concilium illud Generale constabat.*

b Ibid. & apud Sleidan. lib. 17. *Cæterùm in quatuor illis Archiepiscopis erant duo, velut personati. Olaus Magnus Upsalensis, & Robertus Venantius Scotus, Armachanus. Erat autem hic cæcus, & tamen non solùm missificabat, verum etiàm per celeres equos currebat. Hos ergò duos Pontifex in Cætu Tridentino esse voluit, ostentationis causâ tantùm, quasi isti duo populi tam longinqui, Gothi & Hiberni, potestatem ipsius agnoscerent, cùm illi revera, præter umbram, et nudum Titulum, nihil haberent.*

only

only Titular, being the Popes Penſioners at *Rome*, andnow ſent to *Trent*, to increaſe the Number, and to depend upon the Legates; but in thoſe Churches, whereof they bare the Names, had they nothing to do; nor were they any lawfull and true Biſhops at all. The one of theſe was *Olaus Magnus* the *Goth*, who went for the Archbiſhop of *Vpſale* in Suedeland; and the other Blind *Sir Robert* the *Scot*, who appeared for the Primate of *Armaugh* in Ireland, and of whom it was then commonly ſaid, that as poreblind as he was, yet had he the commendation to ride poſt the beſt in the world. And with theſe men they began their *Oecumenical Chapter* at *Trent*.

CXCI. Where the [a] *Firſt Seſſion* was ſpent in Ceremonie, and opening the Councel; the [b] *Second* in preſcribing Orders to themſelves and their families; the [c] *Third* in reciting the Symbole of the Church, which we call the Nicen Creed; (and it had been well, if they had extended it no further, with * adding ſo many New Articles of Faith to it, as afterwards they did;) But in the [d] *Fourth Seſſion* they began their *Anathema's* and Curſed all other perſons of the world, that did not receive their NEW CANON of SCRIPTVRE, in ſuch manner and form, as they were then pleas'd firſt to appoint it. And this bringeth the ſtory of their proceedings home, to that matter which we have ſet forth in all Ages of the Church before.

a 13 Decemb. 1545.
b 7 Januarii 1546.
c 4 Februarii 1546.
* In Bulla Papæ Pii Quarti.
d 8 Aprilis An. Dom. 1546.

CXCII. At this Aſſembly in *Trent*, they had their private *Congregations*, which were appointed to be kept twice a weeke at one of the Legates Houſes, for the propoſing, debating, and framing of all their *Decrees*, before they were brought to be voted and defined abroad in any publick *Seſſion*; for by this means the Legates would be ſure, either to have every

every thing prepared to their own mind, and be able to number the voyces before hand which way they would be given, or els not to suffer the matter to be brought to any open definition in their *Councel* at all. The CANON of the SCRIPTVRE therefore being propos'd and discourſed of in four *Congregations*, ſome urged the diſtinction that Saint *Jerom* had herein made, as a known Rule and direction for the Church, to whom they added *S. Auguſtine* and *S. Gregory*, who both made a difference between the *Canonical* and the *Other Bookes* of *Scripture* in the *Old Teſtament*. Some thought it better to make no diſtinction at all, but to follow the Councel of *Carthage*, or Pope *Innocent* the firſt by making a generall Catalogue of *all the Books* together, and to ſay no more. Others deſired to have them ſorted into Three Ranks, the *firſt* of thoſe which have been alwayes held and believed to be divine; the *Second* of ſuch, as have been queſtion'd by ſome particular men, but received into Canonical Authority by the Church; and the *Third* of thoſe, whereof there hath never been any aſſurance, which are the ſeven Books of *Tobit*, *Wiſdom*, *Eccleſiaſticus*, *Judith*, *Baruch*, and the *Maccabes*, beſides ſome Chapters of *Daniel* and *Heſter*. But there were certaine perſons among them, (of whom *Catharin* was the chief, who made it a mayne part of his buſines, to oppoſe the writings of Cardinal *Cajetan*,) that would needs have them *all* declared, to be in *all parts*, as they ſtand in the *Latin Bible*, of *Divine and Equal Authority*: Only the Book of *Baruch* troubled them, which was never put into the Number, either by the *Pope*, or the Councel of *Carthage*; but howſoever, becauſe it was ſometimes *read* in the Church, this alone was thought reaſon enough by them, to have it made *Canonical*. And in the end the voyces

of

of theſe men, with ſome others that were got to be of their faction, (though by divers of the more learned ſort there confronted,) made the major part of XLIII, or ſome *Few Perſons* more, and prevailed for an *Oecumenical Decree* of all the Biſhops in the world.

CXCIII. For when the day of *Seſsion* came, this Decree was drawn up and voted by them, [a] "*That* "*the Synod doth receive with EQVALL Veneration, all* "*the Books of the Old and New Teſtament, together with* "*the unwritten Traditions belonging both to Faith and* "*Manners, as proceeding from the Mouth of Chriſt, or* "*dictated by the Holy Ghoſt.—That among theſe Bookes,* "*Tobit* and *Judith, Wiſdom* and *Eccleſiaſticus, Baruch* "and the *Maccabes, together with the Parts of Daniel* and "*Heſter ought to be numbered;—And That if any perſon* "*doth not receive them All* as *Sacred and Canonical—Let* "*him be Accurſed.*

[a] Conc. Trident. Seſſ. 4. *Sacro-Sancta, œcumenica & generalis Synodus Tridentina—Omnes Libros tam veteris quàm Novi Teſtamenti, cum utriuſque unus Deus ſit Author, nec non Traditiones ipſas (ſinè ſcripto) tum ad FIDEM, tum ad Mores, pertinentes, tanquàm ore tenus à Chriſto, vel à Spiritu Sancto dictatas—PARI pietatis affectu ac Reverentiâ ſuſcipit et veneratur. Sunt verò Libri Sacri, ne cui dubitatio ſuboriri poſſit, quinàm ſint, hi infraſcripti; Teſtamenti Veteris Quinque Moſis, Joſua, Judices, Ruth, Quatuor Regum, Duo Paralip. Eſdras, Nehemias, Tobias, Judith, Eſther, Job, Pſal. Parab. Eccleſiaſtes, Cant. Canticor. Sap. Eccleſiaſticus, Eſaias, Jerem. Baruc, Ezech. Dan. XII Proph minores, & Duo Maccabæorum—Si quis autem Libros ipſos integros cum omnibus ſuis partibus—pro Sacris et Canonicis non ſuſceperit ANATHEMA SIT.*

CXCIIII. Wherein that which they define concerning *unwritten Traditions*, is no leſſe againſt the Truth, and againſt all Antiquitie, then what they determine ſo raſhly, and yet ſo magiſterially, without any example, or *Catholick Tradition* before them, about the *New Scriptures*. But as they had neither *Councel*, nor Father, nor *Schooleman*, nor *other writer*, that ever ſpake like them in former Ages, ſo at this very time, they had none but their own ſmall and inconſiderable number to give a ſuffrage to this their Synodicall, or (as they moſt untruly and vainly called it,) their *Oecumenical Decree*. For of the *Greek Church* they had not one, unleſſe it were ſome ſuch as

as blind *Sir Robert of Scotland* was; of the *English* as few, (for the Bishop of Worcester *Richard Pates* was not yet come among them, and when afterwards He went thither, He was there but in a private and personall capacity, having no employment given him from the *Church of England*,) of the *Helvetian*, *German*, and *Northern Churches* none; of the * *French* Scarce Two, of the *Spanish* not many; all the rest we find to be *Italians*, (and they, as yet, no such great number of them neither,) among whom divers [a] were the *Popes Pensioners*, and sent thither [b] to outballance other mens voyces; some of them titular, and some [c] unlearned. And was it ever heard of in the world before, that XL Bishops of *Italy*, assisted peradventure with *half a Score* others, should made up a *General Councel* for all *Christendom*? wherein, as there was not [a] any one greatly remarkable for learning, that voted this *Canonical* Authoritie to those Bookes, which by the Consent of the Oriental and Occidental Churches were ever held to be *uncertain* and *Apocryphal*, so some of them were Lawyers, perhaps learned in that profession, but of little understanding in Religion; and though othersome were Divines, yet many of them were of lesse then ordinary sufficience; but the greater Number

* Sleidan. Comment. lib. 17. *In his duo Galli, quinque Hispani, Illiricus unus, Reliqui omnes Itali.*

a Hist. Concil. Trid. lib. 2. *Multi inopes, spe ac pollicitationibus illecti, quibus prospiciendum fuit, nec enim tam parcè ac tenuiter Tridenti, atque Romæ sustentari potuerunt. Romæ enim quùm NULLA essent Auctoritate, vitam humilem, et aliis obnoxiam tolerabant; in Concilio autem majores sibi animos sumebant, et crescente existimatione, rem quoque auctiorem expectabant.* Item, Joh. Sleid. lib. 17. Anno. 1546. *Erat Romæ Olaus Magnus. Huic Pontifex Archiepiscopatum Gothicum, licet extrà commercium Eccl. Rom. positum, confert, & Concilio Trid. interesse jubet, & ad victum quotidianum aureos dat Menstruos quindecim.* b Claud. Espens. digress. 1. ad. 1. cap. epist. ad Titum. *Factum est posterioribus Seculis, ut quod meritò in Conc. Basil. Ludovicus Arelatensis querebatur; in Conciliis id Demùm fiat, & necessariò fiat, quod Nationi placeat Italicæ, ut quæ sola Episcoporum, (qui et ipsi soli vocem illic decisivam habent,) numero Nationes alias æquet, aut superet, sicut scripsit lib. 1. de Gestis ejus Concil. Æneas Sylvius nondum Pius. Hæc illa est Helena, quæ nuper Tridenti obtinuit.* c Alf. à Castro. de hær. Puint. lib. 3. *Eorum aliqui nec benè Latinè legere noverunt. Cujus rei exempla sunt Episcopi Italici.* a Hist. Conc. Trid. lib. 2. *Audax in cœptum videbatur 5. Card. & 48. Episcopos, auctoritatem Canonicam Libris anteà incertis et Apocryphis dare. In his tamen præsulibus non temerè reperiri aliquem præcellentis doctrinæ laude insignem; Leguleios esse aliquot, in juris professione fortè doctos, sed Religionis non admodùm intelligentes, perpaucos Theologos. eosque eruditione infrà vulgus Theologorum, plerosque Aulicos, ex iis aliquos titulares tantùm, & Episcopos Magnam partem Civitatum adeo minutarum, ut si quisque clerum & populum cui præsit, referat, vix omnes Millesimam Orbis Christiani partem representent.*

were

were Courtiers, and Bishops of such small places (or dignities only titular,) that Supposing every one to represent the Clergy and people from whom he came, it could not be said, that one of a Thousand in *Christendome*, was represented in this pretended *Councel*.

CXCV. Those few Persons that voted this *New Decree*, alledged for themselves the Canon of the Councel at *Carthage*, and the doubtfull Decrees of Pope *Innocent* and *Gelasius*. But if they had followed any of these Patterns, they would never have put the Book [b] of *Baruch* into their *Canonical Catalogue*; nor said, that any of the *Rest* (now contested) ought [c] to be the *Rule of Faith*, no lesse then *those* which are not contested; nor would they have added their *Anathema* against all men that were other wise minded. How those *Two Popes*, together with [d] *S. Augustin*, and the *African Councel*, are to be understood, and taken in that sense, which may not contradict both themselves, and the universall doctrine of the Church in their times, and in all times before them, we have at large set forth in their own Ages, nor can any thing be brought more to the purpose or better and more truly to expound them, then the judgement of *Tostatus*, and Cardinal *Cajetan*, who for the happiness and depth of their understanding, as likewise for their admirable industry and diligence, were accompted the prime Divines of those times wherein they lived, and many more ages besides, being so well read in the *Scriptures*, together with the *ancient* and later *Doctors*, whom they had studied from their child-hood, that there was no Prelate or person in the *Councel* of *Trent*, who might have thought himself too good to learn of them. And if in this little new *Councel* and decree they had proceeded no further then *S. Augustin* or the *Africans* and *Innocent*

b Concil. Trident. Sess. 4.

c Ibid. *Omnes itaque intelligant quibus potissimùm testimoniis ac præsidiis in Confirmandis Dogmatibus, &c. ipsa Synodus usura sit.* Hoc est, Libris omnibus prædictis.

d Lib. 2. de Doctr. Christiana.

did, there might have been some tolerable sence and explication given of it; whereas by the Termes wherein they have now addressed it, they have left the world no way, either to reconcile it to the former, or to render it sufferable to the future ages of the Church. For whosoever receiveth this *Councel* of *Trent*, he must not only receive the controverted and additional *Books* of the *Old Testament*, as permitted to be *read* for instruction and good examples of manners, (which was all that ever the *Church* allowed to them;) but he must likewise take and believe them, *under pain of eternall damnation*, to be in all parts *Equall* and of *like Authoritie* to the writings of *Moses* and *the Prophets*, for the establishing of his *Faith*, and founding the maine points of his Religion upon them: And, which is more, must not only believe so *himself*, but be bound also to believe, that a every one is *damn'd*, who doth not herein believe as much as *he*, or thinketh any man can be *Saved*, that believeth otherwise then *he*, and the *Councel of Trent* doth. Which shutteth up the dores against all moderation, & Christian Charitie, from ever comming in, to abide in their dwellings that are tyed to maintaine their owne Error (this and many more) with such passionate severity.

a Concil. Trid. Sess. 4. *Si quis ipsos Libros cum omnibus suis partibus, &c. Non susceperit, ANATHEMA SIT.* Et in Bulla Papæ Pii 4. ad finem Concilii de Professione Fidei Tridentinæ *EXTRA HANC FIDEM NEMO POTEST ESSE SALVUS.*

CXCVI. Somewhat they think is said to defend this *Decree* of their *Councel* from noveltie, when they produce Pope *Eugenius*, and the Councel of *Florence*, delivering to them the same *Canon of Scripture*, which they have delivered to others; and which he received (at neere a thousand yeeres distance) from *Gelasius*; Gelasius from S. *Augustin*; S. Augustin from the Councel of *Carthage*, and the Councel of Carthage from Pope *Innocent*; For these be all the Authorities, whereunto they are able to pretend for XV hundred yeeres together, and upwards, since their *New Canonical*

Canonical Scriptures were first written. But, besides that these Authorities are some of them uncertain, and some misconstrued, and that none of them were ever taken (during all the respective ages before, neither by one Writer, nor other,) in that sense to which the Masters and the Disciples of *Trent* have lately stretch'd them; we will be bold to say, that they shall never be able to shew the Curstness of their *Anathema* out of any, or all these Authorities together. For howsoever after *S. Augustin's* time, they may happen to find Two or Three Writers, that sometimes numbred the *Books* promiscuously, as *he* and the Councel of *Carthage* did, yet they can never find, that any of those writers either made the Ecclesiastical Books EQVAL to the Canonical in their proper nature and Authority, or that *Gelasius*, or *Eugenius* himself, (if the wandring *Decrees* that goe under their Names were worth the while to be here mentioned,) set their *Anathema* and their *Curse* upon any man, to exclude him from the Communion of God's Church upon Earth, and from all interest in the Kingdome of Heaven, if he would not forsake the *Old Canon*, to follow the *New*, and make no difference at all between *Moses* and the *Maccabes*: For this is it, (making the Two Canons EQVAL, and pronouncing them ACCVRSED that were otherwise minded,) which the Councel of *Trent* hath done, and done it the first of any other Persons in the world.

CXCVII. For which their doings herein they have nothing to plead. For either must they plead the common *Testimonie* of the Church before them, or a peculiar *Revelation* given them to this purpose by God himself, or the special *power* of their owne Church, to alter and advance the former condition of the *Books* (now debated) at their pleasure. But

first, the *Testimony* of the *Catholick Church*, whereby this Controversie, (to manifest the Perpetuall Tradition, or matter of fact in it,) ought to be decided, is altogether against them, as we have produc'd and proved it in *every Age* both under the *Old Testament*, and under the *New*. Then, to any special *Revelation* that they had about this matter, they doe not pretend themselves; nor are there any such *New Revelations* given in these times, (and where they are pretended, they are never to be admitted,) which be opposite to the *Ancient Rules* of *Verity* and *Religion* received by the Church of God in all times heretofore. And for the *Power* that they had at *Trent*, to regulate either their owne Church, or any other, in things of this nature; as we know none they have, so is it their owne [a] Confession that none they ought to have, challenging no other power in this particular, then only to *Declare* what *Books* were truely and properly *Canonical* in the Church before, and not to *make* them so, otherwise then *God* had formerly both *made* and *declared* the perfect CANON of HIS SCRIPTVRES to their hands.

CXCVIII. When they cannot tell else what to say, they are (some of them) content now, to let the *Books*, (promiscuously numbred in one general Catalogue,) be distributed into Two several Rankes of a [b] *First* and a *Second Canon*. And truly for as much as perteineth to them in the *Old Testament*, (for we acknowledge no such distribution in the *New*,) there may be a good use made of this distinction, whereby to reconcile the Epistle of Pope *Innocent*, (if ever there was any such,) and the Catalogue, that *S. Augustin* and the Councel of *Carthage* made,

[a] Bellarm. de verbo Dei, lib. 1. cap. 10. Sect. Itaque. *Non dicimus, Ecclesiam, id est, Papam posse pro suo arbitratu facere, Librum Canonicum de Non Canonico, &c. Fatemur enim Ecclesiam nullo modo posse facere Librum Canonicum de Non Canonico, nec contrà; sed tantùm declarare, quis sit habendus Canonicus; & hoc non temerè, nec pro arbitratu, sed ex veterum testimoniis, &c.* Which *Testimonies* have been fully related, & proved to be against him in this *Scholastical History*, and *Treatise* of them all.

[b] Sixt Senens. Bibl. lib. 1. Sect. 1. *Canonici Libri duobus inter se Ordinibus distinguuntur; quorum alter Prior est, alter Posterior.—Canonici Primi Ordinis, (quos Proto-Canonicos appellamus,) sunt indubitatæ fidei—. Canonici Secundi Ordinis, (qui olim Ecclesiastici vocabantur, & nunc à Nobis Deutero-Canonici dicuntur,) illi sunt, de quibus, quia non statim sub ipsis Apostolorum temporibus, sed longè post ad notitiam totius Ecclesiæ pervenerunt, inter Catholicos fuit aliquando sententia anceps, veluti sunt in V. T. Lib. i Tobiæ, Judith, Baruch, &c.*

to

to the Vniverſall Conſent of the *Church*, before, and after their times. For the *Second Canon* was never made EQVAL to the *Firſt*, nor did they intend to attribute the LIKE Authority in all things to *all* the *Books* of either ſort together. But in the meane while there will be no ſuch uſe of this diſtinction had, to reconcile the *Decree* of the Councel at *Trent*, either to *S. Auguſtin*, or to *S. Auguſtin's* Anceſtors, or to *any other* Eccleſiaſtical writer that follow'd him. For our new Maſters will by no meanes grant, that the *Books* of the *Second Order* are to be diſtinguiſhed from the *firſt*, as any way *Second* or *inferiour* to them in dignitie, but contend and believe, that they have *both alike* as much *Truth*, & *Equally* as much *Authoritie*, the one as the Other; admitting no other difference betweene them, then a difference of *Time* only, wherein they were written, and made *knowne* to the world; and hereupon commanding all the world, upon paine and perill of their Eternal perdition, to believe as they doe, (or at leaſt ſay they doe, if a man might believe and truſt them,) that it is no leſſe a neceſſary *Article* of the *Chriſtian Faith* to believe the *Books* which we call *Apocryphal*, to be as *Canonical* as the other are, and both to be penn'd by the *Holy Ghoſt*, then to believe that *God* is the *Creator* of *Heaven and Earth*, or that *Chriſt* was *Borne* of the *Bleſſed Virgin*; for they have [a] put *both theſe*, and the *Decrees* of the

[a] Concil. Trid. in Bulla ſuper forma Juramenti Profeſſionis fidei.—*Ut unius ejuſdem Fidei Profeſſio uniformiter ab Omnibus exhibeatur, unicaque & certa illius Forma cunctis innoteſcat,—Formam ipſam publicari fecimus —& juxta hanc ac non aliam formam, profeſſionem Fidei ſolenniter fieri auctoritate Apoſtolicâ diſtrictè præcipiendo Mandamus, hujuſmodi ſub tenore. EGO N. firmâ fide credo & profiteor Omnia & ſingula, quæ continentur in Symbolo FIDEI, quo S. ROMANA ECCLESIA utitur. viz. CREDO in Unum Deum Patrem Omnipotentem, Factorem Cœli et Terræ,—& in Unum Dominum Jeſum Chriſtum Filium Dei—qui incarnatus eſt de Sp. S. ex Maria Virgine, &c.—Ejuſdem Eccleſiæ Obſervationes & Conſtitutiones,—Senſum S. Scripturæ—Septem Propriè Sacramenta—Doctrinam de peccato Originali, & Juſtificatione,—Propitiatorium & proprium Miſſæ Sacrificium pro vivis & defunctis,—Tranſubſtantiationem,—Communionem ſub alterâ tantùm Specie,—Purgatorium,—Invocationem Sanctorum,—Imaginum veneration em,—Indulgentiarum poteſtatem,—Romanam Eccleſiam omnium Eccleſiarum Matrem & Magiſtram,—Romanum Pontificem B. Petri Succeſſorem, & Jeſu Chriſti Vicarium,—Cætera item OMNIA à Tridentina Synodo tradita, definita & declarata, indubitanter recipio atque profiteor, ſimulque contraria Omnia, atq; Hæreſes ab Eccleſia* (Roma â prædictâ) *damnatas, rejectas, & ANATHEMATIZATAS, EGO Pariter DAMNO, REJICIO, ANATHEMATIZO. Hanc veram Catholicam FIDEM, Extrà quam NEMO SALVUS ESSE POTEST—veraciter teneo—ſpondeo, voveo, ac juro. Sic me Deus adjuvet, & hæc Sancta Dei Evangelia.—Nulli ergò omninò hominum liceat hanc paginam noſtræ voluntatis, & Mandati infringere,—Si quis autem hoc attentare præſumpſerit, indignationem omnipotentis Dei, ac Bⁱ Petri, & Pauli Apoſtolorum ejus, ſe noverit incurſurum.*

Councel

Councel of Trent together, all into *One* and the same *Creed*; without which, (according to their New, uncharitable, and unchristian Religion,) *No Body can be Saved.* Wherein they have set themselves at open defiance with the Church, and *Cursed* that which *God* hath *Blessed.* But while we are in awe of *S.* * *John's* Curse, we feare not *theirs*; and by the grace of God *our Foundation*, which is [a] *built* upon *the Prophets* and *Apostles*, [b] standeth sure.

* Revel. 22, 18.

a Ephes. 2, 20.
b 2 Tim. 2, 19.

CHAP. XIX.

The Conclusion and Summary of all the Former CHAPTERS.

CXCIX. THe Conclusion therefore of all this discourse will be, That the *Religion* of the *Church of Engl.* in her *Article* concerning the *Holy Scriptures* (whereunto the publick Confessions of the *Reformed* & *Protestant Churches* abroad, besides the *Christians* of the *East* and *South Parts* of the world be agreeable) is truly *Catholick.* That the Ancient Church of the *Old Testament* acknowledged no other Books to be *Canonical*, then we doe. Thar our *Blessed Saviour* and his *Apostles* after him received no other. That the *Several Ages* following adhered to the same *Canon.* That the Authors of the Books of *Tobit* and *Judith*, and the rest of that order, were no *Prophets* inspired of God to write his *Authentical Scriptures.* That they who first put these *Deutero-Canonical* or *Ecclesiastical Books* into the *Volume* of the *Bible*, did not thereby intend to make them *Equal* to the *Books* of *Moses* *and*

and the Prophets, but only to recommend them unto the private and publick *Reading* of the *Church*, both for the many excellent *Precepts* and *Examples of life*, that be in them, and for the better knowledge of the *Hiſtorie* and Eſtate of Gods people from the time of the *Prophets*, to the Coming of *Chriſt*. That it is not in the power of the *Roman* Church, nor any *Other*, either to make *New Articles* of *Faith*, or to make any Books *Sacred* and *Canonical Scriptures*, (ſo as to be the binding *Rules* of our *Faith* and *Religion*,) which were not ſuch in their *owne Nature* before, that is, certainly *inſpired* by *God*, and by [a] *his Authority* only ordained to be ſuch, from the time when they were firſt written. And laſtly, That adhering to the ancient *Catholick Faith* and *Doctrine* of the *Church*, we cannot admit or approve any ſuch *New Decree* as it hath lately pleaſed the Maſters of the *Councel* at *Trent* to make; who have not only obtruded *theſe Bookes* upon their owne people, to be received as *true* and *authentical Parts* of the *Ancient Teſtament*, but have likewiſe *damn'd* all the world beſides, that will not recede from the *Vniverſall Conſent* of the *Chriſtian Church*, and ſubſcribe to that horrid ANATHEMA, whereby they have moſt raſhly condemn'd ſo *many Ages* of *Fathers* and *Writers*, before them. And if there were no other cauſe to reject the pretended Authoritie of this late and exorbitant *Aſſembly*, (as there be many more,) *this* only is enough.

[a] Nota. *Eccleſia enim Teſtis tantùm et Index eſt de Receptis omni tempore Scripturis Sacris, quæ ab ipſo Deo primàm & cæleſtem ſuam habent originem; Idcircò, neque QUOAD NOS Auctoritatẽ ullam ab hominum teſtimoniis mutuantur.*

Chap. XX.

The Remainder.

CC. THere remaines nothing now, but that having layd our *Foundation* ſure upon the *Canonical* and

and *undoubted Scriptures*, wherein the will of God, and the Mysteries of our whole Religion are Revealed to us, we proceed from the Truth and Principles of our *Belief*, to a Righteous, sober, and holy Regulation of our *Lives*, in the strict and uniforme *Practise* of all Religious duties and Obligations, that these *Divine Scriptures* have layd upon us.

COROLLARIVM.

* CANON ECCLES. ANGLIC.—*Ne quid Vnquàm Doceatur, quod religiosè teneri & credi debeat, nisi quod consentaneum sit Doctrinæ* VETERIS & NOVI TESTAMENTI, *quodq; ex illâ ipsâ Doctrinâ Catholici Patres & Veteres Episcopi collegerint.*

* Editus est hic *Canon*, unà cùm *Articulis Religionis* Anno Domini MDLXXI.

DEO OPTIMO MAXIMO.
SACRARUM SCRIPTURARUM
CONDITORI,
Sit
Laus, Honor,
Et Gloria, in Secula
Seculorum.
Amen.

A Table of the places of Scripture that are cited in this Book.

The Number referreth to the Paragraph.

The Old Testament.

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now,) among the *Apocryphal*, which is at large declared by *Metroph. Critopul.* in his *Epitome* of the *Oriental Confession*. Where after the Enumeration of the *XXII Books* received into the *Canon* of the *Old Test.* he saith, that for *Baruch* and the rest, though they be good and usefull Books in their kind, yet the *Church* of *Christ* never acknowledged them to be any *Canonical* and *Authentick parts* of the *Bible*. These be his words, ["Τὰ λοιπὰ ἢ βιβλία, &c. "*Cæteros autem Libros, quos aliqui* "*Scripturæ Sacræ connumerare vo*"*lunt, ut Librum* Baruch, *Teb. Iud.* "*Sap. Iesu Sirach, & Maccabæorum* "*Libros, sanè contemnendos non puta*"*mus; multa enim Moralia laude* "*plurimâ digna iis continentur;* ὡς "κανονικὰς ἢ καὶ ἀυθεντικὰς ὅλεπος" "ἀποδέξατο ἡ τῆς χριστ Ἐκκλησία.] And as for the *Epistle of Ieremy* which maketh the *VI Chapter* of this *Apocryphal Baruch*, (and was never written in that Language, wherein the Prophet *Ieremy*, and the true *Baruch* wrote their *Epistle*,) it can be no part of the *XXII Hebrew Books*, to which *Athan. Cyril*, and the *Laodicean Fathers* strictly held their accompt; and therefore the *Epistle*, named in their *Catalogues*, must of force have relation to the *Prophecy* of *Ieremy* it self; with whose stile and manner of writing, this *Epistle* of the other *Baruch* little agreeth. And yet we cannot but acknowledge, that both the matter and

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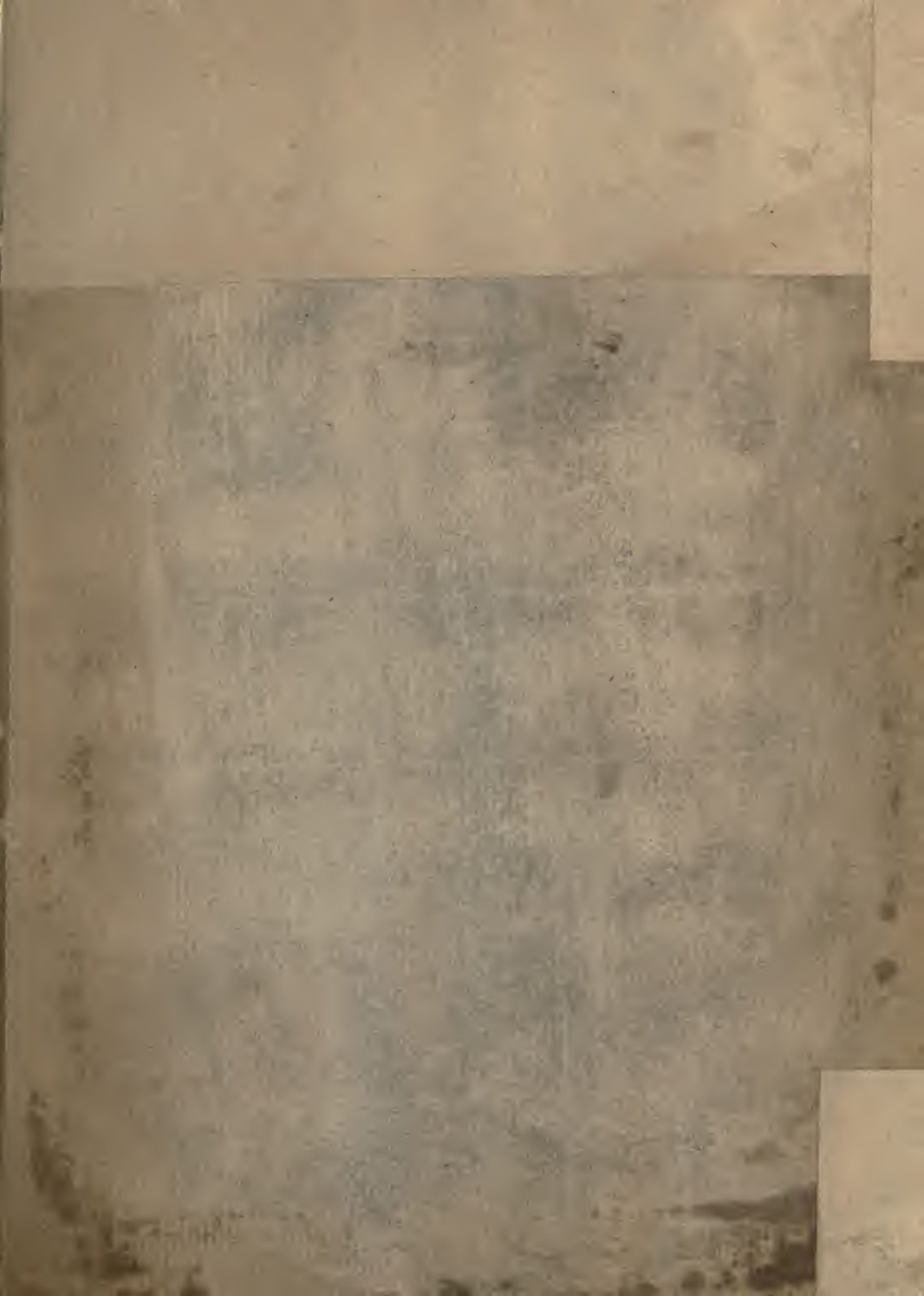
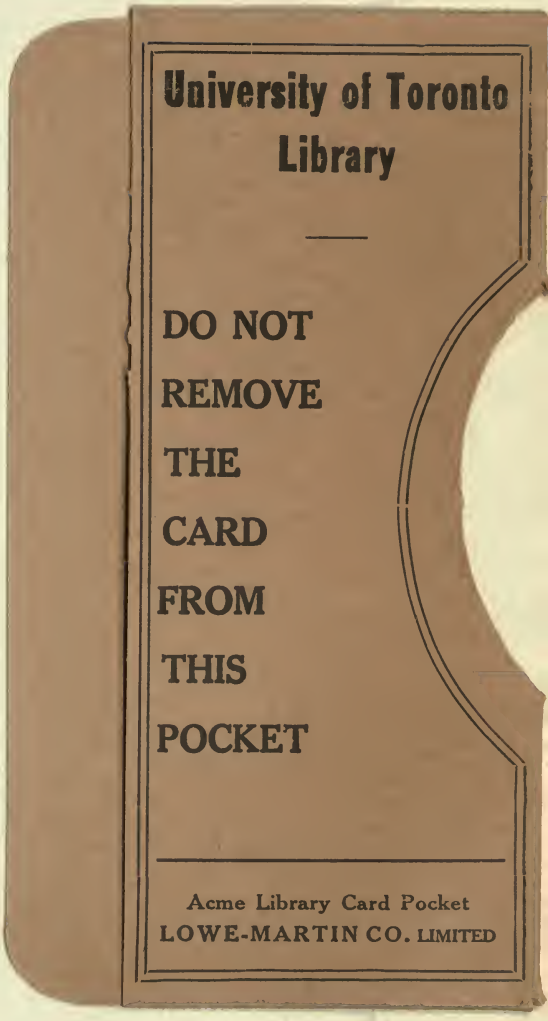
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